

THE  
ISLE OF MAN  
OR,  
*The Legall Proceeding*  
*in Man-shire against*  
SINNE.

Wherein, by way of a continued  
Allegorie, the chiefe Malefactours di-  
sturbing both Church and Common-  
wealth, are Detected and Attached;  
*with their Arraignement and Ju-  
diciall triall, according to the  
Lawes of England.*

*The spirituell use thereof, with an Apo-  
logie for the manner of handling, most  
necessarie to be first read, for direction in  
the right use of the Allegory through-  
out, is added in the end.*

By R. B. Rector of Batcomb. in Somers.

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signe of the Angel. 1654.

THE  
LAW OF MANKIND

OF THE  
LAW OF MANKIND  
IN THE  
LAW OF MANKIND

OF THE  
LAW OF MANKIND  
IN THE  
LAW OF MANKIND

OF THE  
LAW OF MANKIND  
IN THE  
LAW OF MANKIND





To  
**THE RIGHT**

Worshipfull Sr. THOMAS  
THYNNE, Knight, and to his re-  
ligiously affected Ladie, the Ladie  
KATHARINE THYNNE:

*All saving graces in the blessed way unto  
eternall comforts are unjaind-  
ly wished.*

*Right Worshipfull,*

**S**ince your depar-  
ture, and now re-  
turn to Longleate,  
(where the poore  
feel your mercies in set times  
of relief and daily almes, and  
your tenants and common  
neighbouring Inhabitants  
good entertainment at the  
generall time of great house  
keeping) it was my hap to tra-

*The Epistle.*

uell into and thorowout the whole *Iſle of Man*: now it is vſuall with all trauellers to diſcourſe of their iourneying & to relate their obſervations. And therefore let none obieſt and ſay vnto me that of *Perſius*. *Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter*: For I found good in my paines taking: and *bonum* is *communicatum* & *sui diffuſum*, and ſo *quo communius, eò melius*. In my very entrance, and afterwards euery where I found written that old ancient precept, *Noſce teipſum*. This leſſon I began to take out with diligent obſervation. And it brought to my minde the Apoſtles charge, *Quiſque exploret ſeipſum*, which I laboured to put in practice, and ſo ſought my ſelfe in my ſelfe; for I remm-

208  
The ſcope of  
this booke  
for one to  
ſee and  
know him-  
ſelfe.

*Dedicatorie.*

bred that saying long since  
learned *Orbis quisque sibi, nec  
te quaesueris extra.* Thus my  
trauell became very profita-  
ble to me; and the variety of  
sights withall procured de-  
light, and turned my paines  
into pleasure.

In my trauelling I came to  
the County Towne or chief-  
fest Seat there; called *Soule*:  
where I rested for sometime;  
because it fell out to bee the  
Assise weeke for al that Iland  
Where I specially marked  
how in al things they procee-  
ded against Malefactors ac-  
cording to the lawes of Eng-  
land: in this onely lyeth the  
difference: there is neuer but  
one Iudge, whereas we haue  
euer two appointed in euery  
Circuit, as we haue now in  
this Western, very honoura-

*The Epistle*

ble and religious Iudges, *quos honoris causa non possum non nominare.* Sir Iohn Walter, Lord Cheife Baron, and Sir Iohn Denham, another worthy Baron of the Exchequer, louers of vertue and Iustice.

Exo. 1. 18.

And indeed, such ought Iudges to be, as was and is this Iudge in *Man*. He is a Iudge of *lethbroes* choise, and *verax*, & *Dei timens*, & *osor turpis lucri*. He is diuinely giuen, prudent, impartiall, and very quicke (vpon good information) in dispatch of Causes. He was worthily attended, as he ought euer to be, with a worthy Sheriffe, with Iustices of Peace, Knights and esquires, gentlemen of singular note and fame in that Countrey. This I heard of them, and it appeared.

*Dedicatorie.*

red by their practice that they all stand for the maintenance of the Lawes, they see their Soueraigne well serued, Iustice duely obserued, and iudgement executed accordingly.

They neuer side with any, for they hate faction: Pride & Enuy, two restless makers, who for notorious misdemeanour, I saw bound to the good behauiours. So as now there a Cæsar-like spirit, *patitur superiorem*, and a Pompey *suum parem*. They runne all one course, and as true Israelites, *quasi vir unus*, for publike good. Therefore doe the people liue in peace, the land prospereth, Iustice flourisheth, vertue is exalted, vice suppressed, and the enemies at home and abroad made to feare.

*The Epistle*

The whole discourse of this excellent order, and carefull proceedings there by me obserued, from my first entrance vnto the end, I am bold here to present vnto your worships, whom I haue now found diligent Readers of holy Scripture, addicted to priuate prayer, besides set forme for the whole family, to bee entertainers of the Preachers of Gods word, giuing freely to such, Benefices as they hap to be void, not being seduced by mens offering large sums to procure Aduousons afore hand, as too many Patrons be in these dayes. Now the Lord God Almighty hearten you on, vnto these things more and more, and to euery other good grace, that may liuely de-

*Dedicatorie.*

demonstrate to the world the power of saving knowledge, in the vse of Gods abundant earthly blessings so largely bestowed vpon you, with which earnest prayer vnto God for you, and for a blessing vpon these my endeavours to further the same, I humbly take leaue.

*Your Worships in all*

*Christian seruices.*

*at command,*

Richard Bernard.

*Batcombe, May 21.*





THE  
A V T H O R S  
earnest requests.

**F**IRST, to the Worthy Reader, whosoever, to whom let mee but say thus much of this Discourse and allegoricall narration; that in it sunt bona, sunt quedam mediocria, sunt mala nulla: Yet if any thing may seeme distastfull, let thy minde be to take it well, as Cæsars was, to interpret well the seeming offensive carriage of one Accius the Poet towards him, and thou wilt not bee displeased. Thy good minde will preuent the taking of an offence, where none is intended to be giuen. In discovery, attaching, arraiguing, and condemning of sin, I taxe the Vice, and not any mans person: so as I may say with one,

Hunc

to the Reader.

Hunc seruare modum nostri  
nouere libelli,  
Parcere personis, dicere de vi-  
tijijs.

*Thou hast here towards the end  
of this discourse the trial and iudg-  
ment vpon foure notorious Male-  
factors. Two of them the very  
prime Authors of all the open re-  
bellion, or secret conspiracies, which  
at any time euer were in that Island  
The other two were the principall  
Abettours and the chiefeft suppor-  
ters of them. Their names, their  
natures and their mischienous pra-  
ctices, thou mayest finde at large in  
the narration.*

*There should haue beene, at that  
Assises with these, the arraigne-  
ment of certaine suspected Wit-  
ches: but this was prevented, be-  
cause the Grand-Iury Gentlemen  
could not agree to bring in their  
Billa vera: for that they made  
question of diners points, whereof  
they could not bee resolved at that  
present.*

Old man  
Madame  
Heart.

I. Whether

## The Epistle

What to be  
considered  
before men  
come in  
with a ver-  
dict against  
supposed  
witches.  
See Doctor  
Cotta his  
tryall of  
Witches.

1. Whether the afflicted did suffer by onely some violent diseases in nature, producing strange effects, like practices of Witchcraft; which for want of a iudicious Physician they could not discern.

2. Whether the afflicted were a counterfet, as was one Marwood, the Boy of Bilson, and one Mary Brosier? or that he or she having some naturall disease, did make use thereof, and counterfeited the rest, as one Mainy did, who was troubled with the hysteric passion.

3. Whether being a disease supernaturall, yet might come upon the afflicted by the operation of the diuell, without the association of a witch, as it hapned to Iob, and others in the Evangelists? Or that the afflicted hath a diuell, and is a witch, and hath by his or her owne wayes brought this euill upon him or her, without the practice of any other witch?

4. Whether they might proceed upon meere presumptions against the

to the Reader.

the suspected, or rather stay till they had more certaine and ground-  
ed proofes.

5. Whether they could (none of them being read in any learned Tractates touching the practises of witches) rightly examine the suspected, to find out a Witch, and so to bring him or her deservedly under the power of authority?

There is now come forth by the leave of Authoritie, A Guide to Grand Iurie-men in cases of Witch-craft: my suite is that they would bee pleased to accept of my wel-meaning therein. In which, all these points before are fully handled, as also, That there are Witches: who are most subiect to be made Witches: How they prepare themselves for the Diuell: How Sathan draweth them to a league, and becommeth familiar with them. That there are good Witches, and the signes to know them, That there are bad Witches, and how they practise, and what

Request to  
Grand Iu-  
ry men tou-  
ching my  
Booke of  
Witches.

The summe  
of that booke

## The Epistle

what it is that they can doe, and how many things must concur in bewitching. What are the signes to know one to be bewitched. That Witches may bedetected. What are strong presump-tions of a Witch. What are the certaine evidences against such an one. How thoroughly to examine a Witch: *With many other particulars set forth in 28. distinct Chapters fully, and yet with great breuity. The death of five breitheren and sisters, latly condemned and executed for Witchis, one more yet remaining, formerly brought before a Iudge, and now in danger to be questioned againe, hath moued mee to take this paines; not to preuent Iustice, nor to hinder legall proceedings; but that I may not be mistaken nor wronged, as I was once, and more should haue beene, had not the wisdom and goodnesse of so reuerend a Iudge accepted graciously of my upright Apologie against vaine Accusers.*

Iudge  
Denham.

## To the Reader.

I made a Petition then to my Lord the Iudge, to the worthy then M. Sheriffe, and to all the Worshipfull of the Bench then present, which I am bold to renew againe more publikely, and that now this ninth time, because it pleased that reuerend Iudge so well to like thereof, and to second it, and is wished of many to finde some good effect at the length.

The state of poore prisoners is well knowne, and how their soules safety is neglected: and yet our Saviour gave such a testimonie to a penitent thiefe, as he never gaue to any mortall man else, for hee told him that he should be that day with him in Paradise.

How blessed a worke would it be to haue maintenance raised for a learned, godly and graue Diuine, that might attend to instruct them daily; Twelue pence a quarter, of one parish with another in our Countie, would encourage some compassionate holy man ther-  
unto

Sir Robert  
Philips.

Request to  
the Iudges  
the Sheriffe  
and Iustices  
for spiritu-  
all food to  
poore pri-  
soners.

## The Epistle.

unto: And what is this? Not a mite out of euery mans purse to saue soules.

The benefit  
o' setting  
Prisoners  
on worke.

If with this instruction there should be meanes to set them also on worke, they might get somewhat for food, for raiment. They might so prevent the miserable fruits of sloth; their mindes would be imployed, their bodies be preserved in health, and not pine away, and be consumed with vermine. Yea, enforced-labour there, would retriue loose vagrants, lazie wanderers, and the idle route, from turning theewes, more then either imprisonment or death hitherto hath done. And besides; such as should escape, would by this beaunty meanes of instruction, and bodily labour, become, through Gods mercies, more profitable members in the Common-Weale afterwards: whereas now they become twice more the children of Belial, then they were before.

Oh, let me be bold earnestly to be-



to the Reader.

beseech you, and in all humilitie to  
craue your mercifull and tender  
bowels of compassion towards them.

And first of you (right honou-  
rable my Lords the Iudges) who sit  
as Gods among men to giue iudge-  
men upon this so wretched, and so  
miserable a generation of mankind:  
that if they die, they may be more  
readie with all patience and sub-  
mission of spirit, to recieue their  
iust reward, and your doome of  
death upon them, or if they be ac-  
quitted and so line, they may learne  
afterwards to line the life of good  
Christians and so make a good vse  
of their deliuerance. And would  
not this reioyce your hearts, to for-  
ward such a worke, when your Lord-  
ships doe know that the blessed An-  
gels doe reioyce at the conuersion  
of sinners?

Next of you (Worthisse Master  
Sheriffe) vnder whose wisdom,  
religious affection, tender mer-  
cies, and powerfull habilities, the  
Prison, and the prisoners bee  
for

Sir Iohn  
Walter  
Lord chiefe  
Baron.  
Sir Iohn  
Denham.

Master  
Symmes.

## The Epistle

for the time present. Shall not this worke set forward by you bee unto you an everlasting remembrance?

Then of all you (Right worshipfull the worthy Iustices of our Country) by whose authority these offenders are sent unto prison. Oh that it might not displease you, to heare mee calling upon you by name, who, I hope, are well minded to such a blessed and charitable worke.

See deservedly Honoured Knights, Sir George Speake, Sir Iohn Stowell, Sir Francis Popham, Sir Henry Barkely, Sir Iohn Windham, Sir Iohn Horner, Sir Edward Rodney, and Sir Robert George, And may I not here also name the worthily esteemed of their Countrey, though not at this present in Commission with you, Sir Ralph Hopton, Sir Robert Philips, Sir Charles Barkely, and Sir Edward Barkely? All to be graciously pleased to commiserate their lamentable case and to helpe

to the Reader.

helpe forward this worke of piety  
and pittie towards prisoners?

O yee other Worthies of your  
Countrey no lesse generously affe-  
cted, Iohn Powlet, Robert Hop-  
ton, Edward Rogers, George  
Lutterell, Iohn May, Francis Ba-  
ber, Robert Cuffe, Thomas  
Bretton, Iohn Coales, William  
Francis, Rice Dauys, Thomas  
Windham, Iohn Hartington,  
Iohn Harbin, William Capel, and  
Anthony Stocker, Esquiers, let  
the bowels of compassion compasse  
you about, that you may effect this  
so good a deed, and bee honored for  
euer in bringing to passe so rare a  
charitie.

The worke surely would blesse  
you all. Alas, the prison now is a  
very picture of Hell, and (more is  
the pittie) as the case now stands, is  
no lesse then a preparatine thereto,  
for want of daily instruction. It  
would be, by a faithfull Ministry  
and bodily imployment of them, a  
house of correction with instructi-

If I mistake  
your places,  
I pray you  
pardon me

## The Epistle

on, and so happily the way of life. Then might charitie quicken vp iustice to send offenders obstinately persisting in euill, and abusing their liberty, vnto prison, in good hope of their reformation. The losse of their corporall libertie, might through Gods mercie, then gaine them spirituall freedome: Health by labour would bee preserved, and their soules by wholesome instruction saved.

The Father of our Lord Iesus Christ, perswade your well disposed hearts, to such an unbegun worke among so many deede: verie famous in this renowned Nation. The Spirit of the Lord God of Heauen and Earth rest vpon you, to cause you to affect this, and in time to effect the same, by stirring vp the Country, and by your owne mercies in your life times, you giuing, and at your death bequeathing something thereunto. Euen so be it, and the Lord God Almighty be with you all herein, Amen.

My

to the Reader.

My suite is to euery Keeper of a prison, if they be no kinne to Master Newman, the Gaoler in this discourse, that yet they would take acquaintance of him, and become better knowne to him. That their prisoners may by their vertues and religious care be better disposed.

My request to poore prisoners is, to redeeme their time ill spent, to call to God for mercie and pardon: and to moue them herunto, let them in serious meditation put themselues in mind of these things.

1. That their libertie abused God hath by the hand of authoritie taken from them, as unworthy to liue freely in a Common-Wealth.

2. That as they neglected and despised spirituall meanes of saluati-  
on, they are now deprived thereof.

3. That as before they delighted onely with wicked companie, now are they shut vp one with another together. 4. That their ragges are ensignes to them of their ragged condition. 5. That their filth and vermin

Request to  
the Keepers  
of Prisons.

Request to  
the poore  
Prisoners.

Meditation  
for them  
while they  
lie in Gaole.

## The Epistle

vermine telleth them of their filthy  
conuerſation, and their many ſinnes  
and corruptions. 6. That their  
want of food is a puniſhment for  
ſuch of them, as haue abuſed Gods  
blessings to gluttonie, drunkenneſſe  
and the fruits thereof, wantonneſſe  
and filthie uncleanneſſe. 7. That  
their priſon is as it were a picture of  
hell, to minde them of their end,  
whether they are going if they doe  
not amend. 8 That their expecting  
of the Affiſes, is an inſtruction to  
looke for Ieſus, the iudge of all the  
world. 9. That their chaines, fet-  
ters, and bolts, teach them to con-  
ſider the nature of their ſinnes,  
which hold them bound to answer  
at the Barre of Gods iuſtice. 10.  
That their deſire of liſe by a pſalme  
of mercy ſhould moue them to deſire  
eternall liſe, through the mercies of  
God in Ieſus Chriſt, who will be  
gracious to every true beleeuing  
penitent: which graces (poore pri-  
ſoners) God ſend you: and ſeare one-  
ly ſo die eternally.

Before

to the Reader.

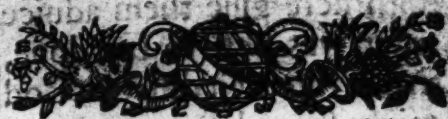
Before I end I haue a suit to all  
that professe the Law, that if in  
this Allegoric, fetched from such  
termes as be better knowne to them,  
than to my selfe, I doe mistake, they  
would be pleased to passe over that,  
and make vse with me of the spiri-  
tuall sence, which is the drift of my  
labour herein. And so at the length  
I take leave, with my prayer to God  
for the peace of Ierusalem, and for  
a prosperous successe to all that loue  
the Israel of God with our countries  
glory and safetie, Amen.

THE



[illegible]

FILE



THE  
ISLE OF  
MAN.  
OR,  
*The Legall proceedings in*  
MANSHIRE.

LAMENT. 3. 40.

*Let vs search and trie our wayes.*

**T**HE Lamenting  
Prophet I  
REMEMBER in his  
dayes full of la-  
mentation and  
mourning, seeing and also  
partaking with others of those  
miseries which befell the floure  
of the Jewes, iustly punished  
at Gods hands for their  
adultery. B doth

doth here giue them aduice  
 what was best to bee done,  
 that in this their distresse God  
 might shew them mercy: and  
 that was to repent and turne  
 vnto the Lord, to the effe-  
 cting whereof, he counselleth  
 them two things laid downe  
 in my Text. 1. To search out  
 sin. 2. and to put it to triall.

In the handling whereof, I  
 will proceed as here we do a-  
 gainst a lewd and wicked Ma-  
 lefactor, legally, according to  
 the Lawes of this Realme.

*A search to  
 be made  
 for sinne.*

The first part of my Text  
 is to *search*: we know that  
 when one hath offended the  
 lawes, hath committed any  
 felony, murther, treason, or  
 done any outrage, for which  
 he is to be apprehended, he  
 presently flying and hiding  
 himselfe, is pursued, and  
 fought

sought after; diligent search is made to attach him.

The Malefactor here which doth so much harme on euery one, euery where without ceasing, is *sinne*. This is a notable theefe and Robber, daring to set vpon any. He robbeth God of his honour, and man of Gods fauour. This theefe stole from *Angels* their excellency of glory, frō our first parents their innocency. This is he that robbeth vs of our graces, the spirituall money which wee haue in the purses of our heart, to helpe vs in our iourney to heauen. This *Villaine* bereaueth vs of our goods, driueth away our cattell, spoileth vs of euery temporall blessing, of our health, our peace, our liberty, and plenty. He it is that vtter-

Sin is the  
great male-  
factor.

Sinne robs  
vs.

ly vndoeth vs, and maketh  
our estate miserable, that we  
cannot thriue in any thing,  
Body or Soule.

Sinne doth  
kill if it be  
not killed.

This is a *Murdering theefe*,  
wheresoeuer he breaketh in,  
by day or by night, there will  
he either kil or be killed; Man  
and sin cannot both liue to-  
gether. Most bloudily cruell  
he is, for he will spare none.  
He slaieth the hoarie head,  
and killeth the tender mo-  
ther with the new-borne  
Babe. He regardeth no per-  
son, no sex, no age, of so mur-  
derous a disposition is he, and  
so inhumanely barbarous.

Sin is strong

Prov. 1.22.

He is a very *strong Theefe*,  
no humane power can sub-  
due him; he taketh man and  
bindeth him: for *Iniquitie ta-*  
*kethe the wicked, and holdeth*  
*him with the cords of his owne*  
*sins;*

*sins.* He will beare rule where he commeth, all must obey him. He will command the *Reason*, reigne ouer the *Will*, and swagger ouer the *Affecti-  
ons*, and leade captiue the whole man, and make him seruiceable to his lusts; yea, & make him spend his whole estate to maintaine him in his lustfull humours, whether it be in pride, or drunkennesse, or gluttony, or idlenesse, or whoredome, or whatsoeuer else it is, hee both must and will haue maintenance, else will he set all on fire: for wickednesse burneth as fire.

Rom. 7. 23

Isa. 9. 18.

This is an *vngratefull and mischieuous Theefe*: for let any entertaine him & fauour him, he will work their overthrow. Yea, so vile a villaine is hee, that the more any make of

Stone doth  
burne the  
most hurt  
stone most  
loueth it.



Ier. 5. 25.

Iere. 4. 18.

The euill  
which sinne  
doth.

him, the worse is he to them :  
for, *he with-holds all good from  
them, hee procureth mischiefes  
to light vpon them.* He keepeth  
out Grace from hauing any  
entertainment. He smother-  
eth *Conscience* for speaking ;  
hardneth the *Heart* for fee-  
ling ; blindeth the *Iudgements*  
from discerning, stoppeth the  
*Eare* from hearing any good  
counsel; lameth the feet from  
walking in Gods paths ; be-  
nummeth the *Hands* from  
doing duties of Charitie, and  
maketh the *Tongue* to falter  
in speaking of holy things.  
Neither yet doth he this one-  
ly ; but he worketh Enmitie  
betwixt his *Favourite* and his  
best friend, euē between God  
and his owne Conscience.  
And to make vp the height  
of his mischiefe : the more to  
strengthen



strengthen himselfe against  
his foolish and unhappie  
friend, he, at vnawares to him  
letteth i, and that into the  
best roome, (euen the heart)  
his great and most deadly e-  
nemie the *Diuell*.

Thus Couetousnesse did  
let him into *Iudas* heart, and  
set him on worke to betray  
Christ. Flattery let him into  
the hearts of the False Pro-  
phets, to deceiue *Ahab*. Care-  
lesnesse lets him in to hinder  
the fruit of the Word. Losse  
of Gods grace lets him in,  
and seuen worse with him,  
to ruine a man vterly. Hypo-  
criticall vain-glory, and Co-  
uetousnesse did let him into  
the hearts of *Ananias* and *Sa-  
phyra*: for vaine glory made  
them sell all, to make a shew  
to be like *Barnabas*: but Co-

Mat 6.

14.15.

1 King. 22.

Mat. 13.

Mat. 17.

Acts. 5.

uetousnes with vnbeleefe ad-  
 uised them to withhold some  
 of the monie, least they  
 should happen to want: but  
 how to doe this, and keepe  
 their credit they knew not;  
 therefore *Hypocrisie*, *Vain-glo-*  
*rie*, *Concioufnesse*, and *Vnbe-*  
*leeffe* called in Satan, to heare  
 his counsell; who taught them  
 to lie vnto the Holy Ghost,  
 but to the death of them  
 both. Thus we see, what an  
 vngratefull Villaine sin is to  
 his best friends.

Sinne is  
 very subtil.  
 Heb. 3. 13.

Rom. 7. 11

Lastly, this Theefe is a pe-  
 rilous subtil Theefe. Sin is de-  
 ceitfull; it beguiled *Adam*,  
*Dauid*, and *Solomon*: Yea *S.*  
*Paul*, one once rapt vp into  
 the third Heauen, doeth ac-  
 knowledge that it deceived  
 him. And whom hath it not  
 deceived? Hee is therefore  
 carefully

carefully to bee auoided and taken heed of: and this robbing, murthering, strong, vngratefull, mischieuous and subtile theefe diligently to be sought out.

But before *Search* can bee made, a *watch* must be set to espy him out, that he may be attached.

The Watch-man appointed for this purpose, is *Godly-zealousie*, who hath euer an holy suspition of a mans owne wayes, lest in any thing at any time hee should mis-behaue himselfe.

This vigilant *Watchman* hath with him two *Assistants* euer to accompany him; the one is *Love good*, a zealous fellow for God and good duties: the other is *Hate-ill*, an angry and waspish fellow,

*A watch  
set to espie  
out sinne.*

*The watch  
man is one*

*Assistants  
are two.*

and of a fierce countenance  
againſt ſinne.

Theſe three euer keepe to-  
gether, ſo as ſinne cannot ſo  
cunningly enter, but they can  
as quickly eſpie him, and as  
ſpeedily purſue him, and put  
him to flight.

*The Towne.*  
*watched.*

*Trauellers.*

*Poſts.*

*The Inn.*

*Towne.*  
*large.*

*Streets are*  
*four.*

The place where theſe are  
ſet Watchmen, is called  
*Soules-towne*, a town of great  
reſort, a thorow-fare, neuer  
without Trauellers, ill moti-  
ons, day and night; and the  
Poſts, which are Sathans ſug-  
geſtions, euer and anon paſſe  
thorow, and many at the  
Common Inne, the *Heart*,  
take vp their lodgings.

This Towne is very ſpaci-  
ous and large, for beſides ma-  
ny *Backe-fides By-lanes*, and  
*Out-corners*, theſe are foure  
great ſtreets: *Sence-ſtreets*;  
*Thought-*

*Thought-streete, Word-streete, and Deed-streete*; in some of which this lewd companion sinne, and his Cope-mates will be found wandering.

When the *watch* is set, they haue a *Charge* giuen them, by one in authoritic, which is this; *Keepe thy soule diligently*: and withall they haue a watchfull eie to the Inne, and to take heed least at any time there be an heart of infideltrie to depart from the liuing God: commanding also the watchmen to exhort one another daily, lest their hearts be hardened with the deceitfulnesse of sinne.

These watch-men haue also a *watch-word* giuen them, euen a word of *preuenting* grace; saying vnto them, *this is the Way, walke in it, when they are turning to the right hand*

*Charge giuen to the watchmen.*  
Deut. 4. 9.  
Pro. 4. 23.

Hebr. 3.  
12, 13.

*A watch-word.*

Isa 30. 21.

band, or to the left.

To this Watch-word Godly-zealousie with his associates do willingly attend, keeping carefully the watch, so as the theefe is descried, and presently they make Hue and Cry after him.

The Hue  
and Cry.

Eleuen  
ways how  
to know sin.

Rom. 3.  
20, 7, 8.  
1 Ion, 3. 4.

Thus Hue and Cry is written by the Bible-clarke, and containeth infallible markes to discouer sinne, whereby it may bee certainly knowne; and they are these:

1. By the Law of the tenne Commandements: for by it commeth the knowledge of sinne; for euery failing in that which is commanded, and euery thought word and deed against that which is forbidden, is sinne.

2. By euery exhortation to vertue, and euery dehortation from



from vice : being appendices  
to the Commandements,  
shewing what wee ought to  
doe, and what ought to bee  
shunned and auoided of vs.

3. By *euery Threatning*  
which is the word of Gods  
displeasure for sinne.

Isa 1.11.  
18.3.14.  
& 5.20.

4. By *punishment inflicted*,  
which is certainly Gods  
hand for sinne; for were hee  
not prouoked by sinne, hee  
would not afflict vs.

A&S 5.5.  
& 13.11.  
Ic.25.8.  
Lam.2.22.

5. By the *humble confession*  
of such as haue acknowl-  
edged their sins in particular.

Iosh.7.20.  
Psal.119.  
9.14.

6. By *plaine accusations*,  
laying sinne to mens charge,  
Isa. 59.3. &c.

1 Sam.12.  
19.  
Mar.27.4.

7. By *reproofes and checks*  
for sinne. 2.Chro.19.2.

1 Tim.  
1.13.  
1 Cor.

8. By places *numbring vs*  
sins by name in sundry Scrip-  
tures, Rom. 1.29,30,31,32.

5.9.  
2 Chron.  
20.2.  
5 Sam.  
19.



1.Tim.1.9,10. 2.Tim.3, &c.  
 1.Cor.5.11. Gal.5.19,20,21.  
 Ren.21.8.Pro.11.1.Mich.6.11  
 9. By the *description of ſin*,  
 ſhewing what it is, as in 1.Iob.  
 3.4. & 5.17.Rom.14.23.Prou.  
 21.4.& 24.9. & 1.21.

10. By the *description of  
 godly men negatively*, by ſuch  
 things as they ought to a-  
 void, as in *Pſal.* 1.1. & 15.3.5.  
 & 24.4. *Ezek.* 18.68. *Iſa.* 33.  
 15. *Pſal.* 101.3. & 16.4.

Laſtly, by the *description  
 of wicked men*, by their bad  
 qualities and conditions. *Pſal.*  
 10.2,11. & 12.24, & 57.21.

The Hue and Cry thus ſet  
 out, it is carried by the *Spirit  
 of Supplication*, crying mighti-  
 ly to the Lord for grace and  
 mercie to helpe in time of  
 need, as *Dauid* did: who ſaw  
 ſinne before him, and then  
 made

Who car-  
 rieth the  
 Hue and  
 Cry.

made the Hue and Cry, saying; *Haue mercy vpon me, O Lord, according to thy louing kindnes, according to the multitude of thy mercie doe away all mine offences.*

Psa. 11. 12

This Hue and Cry, must not be let slip at any hand, but bee carried along in the pursuite, lest in following of sin, men be deceiued, and solid Vertues bee attached in stead of Vices. For this wee must know, as Vices haue not a few friends (as after shalbe shewed, so Vertues haue many enemies ready to informe against them, that they may bee pursued after as Malefactors, that sinne in the meane while may seeke shelter and escape: and the enemies are these:

I. One Mr. *Out-side*, in the  
inside

Vertues &  
enemies.

I. *Out-side*  
and his  
scripture.

inside a carnall Securitan, a fellow that will come to his Church, keepe his Sundayes and Holydayes: But yet in the Congregation while hee sitteth among others, sometimes he is nodding, & sometimes fast asleepe; and if he abide waking, then is his mind wandring abroad, so as he remaineth still ignorant, without any effectuall power of the Word; and being out of the Church, he is presently vpon his worldly businesse.

*What he is  
an enemy  
to.*

This fellow cannot abide any after-meditation, or Christian Conference with others of that which he hath heard; and if hee espie any meeting together for this purpose, then he maketh information against them, and is ready to send the Hue and Cry

Cry, as against priuy Schismaticall conuenticling, and vnlawfull meeting. This is a vulgar Ignoramus, and a blockish Aduersary.

2. The second is, *Sir worldly-wise*, a very foole to God, a selfe conceited earth-worme, whose wisedome is from below, and therefore *sensuall, earthly, and diuellish*, who proudly with much disdain, condemneth and contemneth the wisedome which is from aboue, pure and peaceable, sincere and charitable; and is ready to send the Hue and Cry after it, as after foolish and doting Simplicitie.

3. The third is, *Sr. Luke warme*; this fellow is a temporizing time-seruer, *lack* on both sides, he is all in the praise of moderation

2 Wicked worldly wise described.

Lam. 3. 13

What he is an enemy to.

3 Luke warme his description.

*What he is  
an enemy  
to.*

*4. Plausible  
Civill, his  
description*

*What he is  
an enemy  
to.*

*5. Machia-  
uell his de-  
scription.*

moderation and discretion, one very indifferent between this & that: he cannot endure feruent zeale, but would haue Hue and Cry sent against it as a fiery mad brain'd rashnesse.

4. The fourth is, Sir *Plausible. Civill*, a fashionable fellow, framed to a commendable outward behaviour for civility, but in matter of Religion hee hath no more, but what he hath by common education, custome, and example of other. To the life of Religion he is a stranger; strict serving of God, and a more narrow search of our wayes, he holds to be foolish scrupulosity, and is desirous to haue the Hue and Cry sent out against it, as against phantasticall precisenesse.

5. The fifth is, Master *Machiauell*,

*chiauell*, a mischieuous Companion: all for policy, litle for piety, & then in pretence onely: He is a very *Iehu*, zealous against *Baal*, to root out *Abahs* posterity, for the more sure setting of the kingdome to him and his: but in state Idolatry, a very *Ieroboam*, to keep the kingdome from being re-united to *Iudah*. Hee cannot suffer gainefull abuses to be reformed: but if any attempt any such thing, hee accuseth them for factious turbulent spirits, and so would he haue the *Hue and Cry* made against their endeauours as against some Puritanicall tricke.

6. The sixt is one *Libertine*; this licentious fellow hath a Chiuerell conscience, caring for nothing but how to passe on

What he is

Liberty

Liberty

6. Libertine his description.

what he  
is an ene-  
mie to.

on along his life in pleasurable contentments, *Religion* by him is held to be but a deuised Policy to keepe men in awe of a Deity; and therefore when he seeth *Religion* to be made conscience of, he presently causeth Hue and Cry to bee made against it as against Hypocrisie. This prophane enemy laugheth at, and mocketh at Christianity.

7. *Scruple*  
his  
description.

7. The seventh is, *Scruple*: this is an vnsociable and a snappish fellow, he maketh sinne to himselfe more then the Law condemneth, and liueth vpon fault finding, *Weaker Apprehension* is his Father, and *Mis-understanding* his Mother, and an *Vncharitable* heart his Nurse. The vse of Christiā liberty, if it be more in his conceit thā he pleaseth to

what he  
is an ene-  
mie to.



to like well of, then would he haue the Hue and Cry sent against it as against *carnall security*. This is a rigid and censorious Aduersary.

8. The eighth is the *Babbling Babylonian*: this is a doting companion, and superstitiously foolish, he boasteth of *Antiquity*, though his wayes be *Novelty*: yet he will haue it the *Old Religion*, and if any forsake it as *Idolatri*, those he condemneth for *Schismatics*, and labours to haue the Hue and Cry sent out against all Reformation in Christian Churches as against *Heresie*. This is a bloudy *Antichristian* Aduersary.

8 Babylonian his description.

Whom he is a enemy to.

These are the principall Informers (for I passe by petty companions) which endeavour to mislead the part

of

of ſin, and to ſet him to attach  
very eminent and excellent  
Vertues for Vices. Therefore  
it is neceſſary to haue ſin ſet  
out by marks infallible in the  
Hue and Cry: elſe this ſub-  
till Villaine ſinne wil craftily  
beguile the purſuer, and will  
eſcape either by the ſhifts  
which he can make to de-  
ceiue him, or by his many  
friends he hath to keepe him  
from being apprehended.

*Shifts by  
which ſinne  
eſcapes are  
principally  
two.*

*1. By a ſhew  
of Vertue.*

The ſhifts which common-  
ly a theefe maketh to eſcape  
in his flying away, are two:

1. Is his *Counterfeiting the  
habit of an honeſt man*: ſo ſinne  
craftily putteth vpon himſelf  
the ſhew of Vertue, as *Iebu*  
did piety, for the getting of a  
Kingdome, and eſtabliſhing  
of it to himſelfe: whoſe ſinne  
was couered with a preten-  
ded

ded and hypocriticall zeale for the Lord. *Ananias* and *Sapphira* made shew of liberality like that of *Barnabas*, not discernable till *Peter* discouered it. For as *Sathan* can transforme himselfe into an Angel of light, and his Apostles into the Apostles of Christ: so can sinne the seed of *Sathan*, put vpon it selfe the counterfeite of vertue.

2. A theefe will alter his name and by assuming the name of an honest man oftentimes escape away; and after this manner also escapeth sinne, Vice getting vpon it the name of vertue. And so *Drunkennesse* escapeth vnder the name of good fellowship; *Couetousnesse* vnder the name of good husbandry; *Filthy Ribaldry*, vnder the name

2 Cor. 11.  
13, 14.

2. By the  
name of  
Vertue put  
upon vices.

what Vi-  
ces get the  
name of  
Vertues.

of

of Merriment, Pride of apparell, vnder the name of Decency and Handsomeesse; bloudy Reuenge for wrongs offered, escaped vnder the name of Valour; Foolish wastefulnesse, vnder the name of a francke and liberall Disposition; Superstition vnder the name of Denotion of Fore-Fathers and the old Religion, Remisnesse in punishing, vnder the name of Gentlenesse; Flattery, vnder the name of Vnoffensiuenesse; Luke-warmnesse in Religion, vnder the praise of Discretion; and many such like foule Vices, doe thus deceitfully hide themselves, and so escape vnattached.

If by these his shifts, he cannot escape God's iealetie, that constant pursuer, then will he seeke to be holpen by his kindred

dared and friends: for sin hath many, who will either so defend him, or excuse him, or deny him, or bide him, or make him so little in fault, as will almost perswade Godly iea-  
louſie, that it is euen needleſſe ſo eagerly to purſue after him.

Friends of  
ſin, & how  
they ſhew  
1. Ignorance how  
a friend to  
ſinne.

1. The firſt of theſe is his *Grandſire Ignorance*: for hee knowes no ſinne, he cannot reade the *Hue* and *Crie*: hee breedeth ſinne, and bringeth him vp, and maketh no conſcience of it: if ſinne get into his houſe, he holds himſelfe ſafe enough.

2. The ſecond, his brother *Error*, the ſons of ignorance, this fellow miſtaketh all and miſconſtrueth the whole *Hue* and *Crie*, and can finde no fault with ſinne, and ſo ende-

2. Error,  
how a friend  
to ſinne.

C noureth

uoueth to send the pursuer another way.

3 Opinion,  
how a friend  
is sinne.

3. The third is his Cousin *Opinion*, and this will hold the pursuer with a long and tedious disputation, questioning the Act, whether it be a sin or no: and will endeaour by probabilities to make it no sin, that so he might make the pursuer to desist. Thus sins of profit and such as may preuent certaine dangers are disputed, *Pro & Con*, as men say, The sin of vsury by many is brought vnder opinion as lawfull some way.

So the sinne of Idolatry, to goe and heare a Masse without inward reuerence, as it was disputed in Queene *Maries* daies to preuent the eminent danger of death then. Many sinnes euident en ough are



are made diſputable if they yeeld profit, or be delightſome to the fleſh, or ſuch as may helpe to keepe a mans perſon or ſtate in ſafetie, for all theſe *Opinion* will bee a Proctor.

4. The fourth is, one Maſter *Subtilty*, his wit being attended on by little conſcience of the truth. This man commeth with his diſtincti- ons to cleare an Act from ſin; thus with his *latris & doults*, he will haue Idolatry no Idolatry; ſo with his biting and not biting, and lending to the rich vpon Uſe, but not to a needy brother, damned Vlu- ry muſt be no ſin. This *Sub- tility* of wit with a chiuerell conſcience, maketh foule ſinnes to paſſe along as no ſinnes.

4 *Subtilty*,  
how a  
friend to  
ſinne.



5. *Customs,*  
*how a friend*  
*to sinne.*

Mat. 27.  
18. 16. 31.  
26

Ioh. 18.  
39-40.

6. *Fore-*  
*fathers.*

Ioh. 4. 10.

7. *Power,*  
*how a friend*  
*to sinne.*

5. The fift is called *Customs*; this old Syre patronizeth many vaine and sinful practises. By this the Iewes held it no sinne in them to demand, and in *Pilate* to let loose to them, a wicked *Barrabas*, one worthy to die for insurrection and murther.

6. The sixt is a Popish fellow called *Fore-fathers*: hee aduanceth his Ancestors and their worth, and thinketh so well of them, that to imitate them is no sin. Thus the Samaritans iustified their false worship.

7. The seuenth is one *Sir Power*; hee maketh euer that warrantable, which law establisheth, ordaineth, and decreeth. Great and capitall sinnes in the Romish Synagogue are thus countenanced.

8 The

8. The eighth is Sir *Sampler*, who produceth for paternes great mens and learned mens examples, as if they could not doe amisse: but whatsoeuer they doe or say, it must bee good and lawfull, and therefore imitable without sinne.

9. The ninth is Sir *Most-doe*, who maintaineth sinne from a generall practice, because multitudes doe it here, and there and every where; and therefore no sinne to doe such a thing, which almost all, or the greatest part doe.

10. The tenth is one Sir *Silly*, one made all of good meaning, who will quallifie the fact by thinking no harme, or intending well. Thus would *Saul* haue iustified his rebellion, and *Abmielech* excused his taking of

8. *Sample*  
how a friend  
to sinne.

Jer. 44. 17

9. *Most-doe*, how  
friend to h

10. *Silly*,  
how a friend  
to sinne.

1. Sam. 15.  
15.  
Gen. 20. 5

*Abrahams* wife. And thus vaine persons excuse their wanton communication, lasciuious songs, foolish iestings, and suchlike, saying, they meane no harme, they onely make themselves merry. Thus Sir *Silly* is he that maketh simple soules pleade good meaning for all their foolish superstitions, blinde deuotions, and licentious merriments.

11. Vaine  
hope, how a  
friend to  
sinne.  
Gen. 3. 8c4

The eleuenth is *Vaine Hope*: this teacheth to put off the fault to some other, as *Adam* to *Euah*, and *Euah* to the Serpent, and to deny the fact, as *Cain* did, euen to God himselfe, hereby hoping to shift off sinne, and to escape punishment, who maketh GOD all of mercie.

The

The twelfth is the Lord *Presumption*: he feareth not iudgement, he bleſſeth himſelfe in his euill waies, he maketh a couenant with Death, and a league with Hell, and ſuffers ſinne to bee his daily gueſt, and will let the *Hue* and *Crie* paſſe along without any feare of perill, as nothing at all concerning him.

12. *Pre-  
ſumption  
how a  
friend to  
ſinne.*  
Deut. 29.

Iſa. 28.  
15. 16.

The thirteenth is Sir *Wilfull*, hating to be reformed: this is an obſtinate friend for ſin, who will wilfully defend it, and be careleſſe of all reproofes. This fellow in contempt will tread downe the *Hue* and *Crie* vnder his feet, and maintaine ſinne.

13 *Wilfull  
how a  
friend to  
ſinne.*

The fourteenth is Sir *Saint-like*, which vnder the ſhew & ſhadow of Piety, and pretended honeſty, wil couer much

14. *Saint-  
like how a  
friend to ſin*

iniquitie, and hide it for a time, that it be not taken by the pursuer with the *Hue and Crie*; such were the Hypocriticall Scribes and Pharisees.

*Godly iealousie will not be deceived by these.*

These great ones, and many other more, are the friends of this thiefe and Rebelle; but yet for all these Favourite, *Godly-jealousie* espies him out, and his harbour, and presently goeth to a Iustice of Peace to procure a warrant for the Constable to attach him, and all his companions with him.

*Lord chiefe Iustice.*

The Iustice is not one of a meane ranke, or any petty Iustice, but the very *Lord chiefe Iustice* of Heauen and earth, the Lord Iesus: for it is he that can give the warrant to attach sinne, no other warrant will sinne obey.

The

The Warrant is the power of Gods Word. The Forme of which Warrant is, (as you ſee in my text) to ſearch out and attach ſin with all his Aſſociate, and to bring him and them before Authority, to answer to ſuch things as ſhall be objected againſt them, in his Maieſty the king of Heavens behalfe.

*Warrant,  
and the  
forme wher  
of.*

The procuring of this Warrant, is by going vnto, and conferring with ſome of the *Lord Chiefe Juſtices Secretaries*, the Writers of holy Scriptures, ſetting down this charge, as *Ieremie* doth here, *to ſearch and trie our waies.*

*Secretaries  
to the Lon  
chiefe Ju  
ſtice.*

This Warrant procured, *Godly-jealouſie* taketh and carrieth to an officer which hath Authority to make ſearch and attach ſin.

*The Officer  
to attach  
sin is un-  
derstanding*

This officer, without which sin neither can, nor indeede will be attached, is *Understanding*, who knoweth what sinne is.

*Understanding  
four-  
fold.*

Now as there bee foure sorts of Officers which may attach Felons by warrant, *The Deputy-constable, the Tything-man, the Petty Constable, and the Head Constable*: so is the spirituall Officer foure fold.

*1. Deputy  
Constable.*

1. The *Deputy-constable* is commonly some Neighbour, intreated to performe the Office in the others absence: this is the very shadow of a Constable, and will not willingly intermeddle in any thing: so as the people where he dwels, may doe, for all him, what they list.

This *Deputy-Constable* in this spirituall Towneship, is the



*The life of Man.*

the *Vnderstanding* darkened,  
the sonne of Ignorance, and  
grand-childe of *Blindnesse* of  
*heart*: this is a blind Constable,  
and hath neuer an eye to  
see with.

This suffers all disorder in  
the whole man or *Soule-  
Towne-shirp*. Here be such as  
bee alienated from the life  
of God; past feeling, giuen  
ouer to worke all vncleannes  
with greedines. All the affe-  
ctions are quite out of order,  
and no care taken for their  
reformation: for this foolish  
fellow imployeth himselfe a-  
bout his grounds, cattell,  
sheepe and oxen, about buy-  
ing and selling; as for the e-  
state of his soule, he is to it a  
very stranger: Hee knowes  
the price of corne, oxen, and  
sheepe; but what is the  
excellencie

35  
*Vnderstan-  
ding dark-  
ned.*

Eph. 4. 18.  
1. Ioh. 2. 11

Ephes. 4.  
18. 19.

*The euils  
under it  
committed*

Tything  
man.

excellency of Vertue, what the euill of Vice, what the price of his soule, he neither knowes nor cares to know.

2. The *Tything-man*, which commonly is a mean fellow, and so contemptible, as few or none care for him. And therefore hereupon is very little or no reformatiō where he hath his dwelling. If any amendment be sought, it is onely for some notorious shamefull misdemeanours, and he must be much called vpon for this too, else no reformation thereof; and as for many other offences, there is no care had at all.

Grosse vnder-  
standing, and  
the euill  
thereof.

1 Per. 1.9

This Tythingman is *Grosse vnderstanding*, like one purblind, who cannot see afarre off, but onely grosse transgressions forbidden in the Law.

Law, according to the ſound of the bare letter onely; as theft, murder, adultery, and ſo forth. The ſpirituall meaning and large extent of the Commandement, he is wholly ignorant of. This purblind Tything-man ſuffers a number of diſorders in his townſhip, and muſt bee much vrged to ſee very groſſe & foule miſdemeanours; elſe will he not ſeek to reforme them.

3. The *Petty-Conſtable*, which is ſome ciuill honeſt man of the Pariſh, and perhaps hath ſome Countrey learning, but yet is an one-eyed fellow, half-ſighted, and ſo paſſeth by many faults.

This *Petty Conſtable* is the *Vnderſtanding ſomewhat cleared*: he hath an inſight into the Morrall Law, who by ciuill

3. *Petty  
Conſtable.*

*Vnderſtan-  
ding ſome-  
what clear-  
ed.*

ciuill education, some art and learning, and an outward forme of Religion, and reading in the Bible now and then, can speake of the Gospel Historically, and prettily discourse of Religion.

But this his knowledge is onely superficiall, for neither in the Common Law, which is the Law Morall, neither in the Statue Law, the Law of the Gospell, or Law of Liberry, is he any professed *Student*. He is no *Innes of Court* man, neuer brought vp in the *Inner Temple*. Hee maketh neither the Common, nor Statute Law his profession.

*A meere-  
ciuill honest  
man, who  
and what  
a one.*

As hee is no *Student* in these, so he is no practitioner, but onely aimeth at ciuill behauour, common honesty, and

and careth to be held only a Christian at large, and to profeſſe the Religion of the preſent State, without any more curious endeauor to proceed further to find out the power of Religion.

Therefore where this kind of vnderſtanding dwelleth, there care is had onely to ſee to diſorders againſt ciuill honeſtie and common Morall duties, and againſt courtes apparantly dangerous to his outward eſtate; and thoſe things which may offend the moſt or the greateſt ſort amongſt men. This haſe-fighted Conſtable, a ſuperficial fellow in diuine truth, aimeth at no more.

The ſinnes immediately againſt God, and againſt his Goſpell, as vnbeleefe, impati-

ence,

*What he  
onely looked  
vnto.*

*What ſins  
he regards  
not.*

ence; pride, disdain, enuy at other mens gifts, presumption of Gods mercy, abuse of his fauours, and many such hee taketh no notice of but permitteth them to liue where he hath to doe, without controll.

4. *Chiefe Constable.*

4. The *Head or Chiefe Constable* is a man of right and good vnderstanding, knowing his Office, and the duties thereto belonging, with care and conscience to discharge the same: for hee is studious in both lawes and a good practitioner therein.

*Illuminated vnderstanding and the excellencie thereof.*

This chiefe Constable is *Illuminated vnderstanding*: this is one, that hath both his eies to see with, of nature and of grace, he is well read both in the Common Law, the Law morrall, and the Statute-Law,



Law, the law of liberty, the Gospell of Christ, hee hath beene a long Practitioner in both, and is called the *spirituall man*, who can discern and iudge of all things.

1. Cor. 2.

The place of his common abode and dwelling, is in *Regeneration*, a very healthful, comfortable and commodious habitation. Hee is no straggler; but loneth to keepe home, and to looke to his office.

*His habitation is regeneration.*

He hath an excellent Familie; his Wife is called *Grace*; his two sons, *Will* and *Obedience*; his three daughters, *Faith*, *Hope*, and *Charitie*; his two seruants, *Humilitie* and *Selfe-deniall*; and his two maides, *Temperance* for his summer house of prosperity, and *Patience* for his Winter house

*His family.*



*The good  
bee doth.*

house of Adversitie.

This *chiefe Constable*, where he dwels, keepeth very good order, hee suffereth not the Rebelle sin to rule and swagger in the towne-ship of his soule.

If Drunkennes, as once in *Noah*, or Adultery, as once in *David*, or pride of heart, as once in *Hezekiah*, or Envy, as once in *Miriam*, or such like happento be found where he hath to doe, he speedily sendeth them packing. For though they may at vnawares perhaps creepe in, and be found where he dwelleth, in some street of this towne, yet they get there no abiding place: though hee cannot euer and at all times preuent their creeping in, yet he alwayes taketh care that they settle

settle not themselves where hee hath to doe, but will dislodge them wheresoeuer hee shall finde them: for he is verry carefull in his office to discharge it to the vtmost.

This *chiefe Constable* is he to whom *Godly iealousie* bringeth his Warrant, to seeke out the Rebelle sinne and to attach him.

This Constable hauing receiued the Warrant, presently addresseth himselfe to make the search. But for that sinne is Masterfull (especially euery \* capitall sin, which is attended on by many other) and wil not easily submit, but dare make opposition against authority, till he be ouermastered: Therefore this man takes with him sufficient company, to watch sinne for escaping

*This is that which apprehendeth sinne.*

*\* Which haith antecedent concomitant and subsequent sins.*

elcaping, to go very strongly to attach him, and to hold him when they haue him, so as neuer a freind may dare to side with him.

*Aydants,  
two ser-  
uants.*

First, he taketh his owne two seruants, *Humilitie* and *Selfe-deniall*, which euer in euery search necessarily attend him.

*2. Neigh-  
bour.  
Godly sor-  
row and his  
seuen sons.*

Then going together, he calleth vpon his next neighbour, *Godly sorrow* with his seuen sonnes, ready to beare them company. 2. Cor. 7. 11.

*1. Care.*

The first of these is, *Care* to finde out sin, that it may not be hid.

*2. Cleering*

The second is *Cleering*, which, when he espieth sin will not winke thereat, nor partake with it.

*3. Indigna-  
tion.*

The third is *Indignation*, a fierce fellow, which can ne-  
uer.

uer looke vpon any ſin, but with a godly anger.

The fourth is *Fear*, not naturall or daſtardly feare, nor ſeruile feare, all too baſe minded to attach ſinne; but ſuch a feare as maketh him to ſtand in awe of God, reiecting all fellowſhip with the wicked and partakers with ſinne.

4. *Fear.*

The fifth is *Vehement deſire* to apprehend ſinne, to be in Gods fauour, in loue with the godly, and free from his owne corruptions. This is a ſtirring fellow.

5. *Vehement deſire.*

The ſixth is *Zeale*, who dare ſeaze vpon euen the moſt capitall Rebell, for he is like to *Phinees*, ready to thruſt him thorow, and to kill him whereſoeuer he findeth him.

6. *Zeale.*

The

7. *Reuenge.*

The ſeuenth is *Reuenge* who answereth to his name; for he desireth to pay sinne home for the wrong he hath done him, and would haue him proceeded against to the vttermoſt. This fellow luſtily layeth hold on sinne, and bindeth him at the *chiefe Conſtable* command, to leade him away.

Theſe are able to take priſoner the ſturdieſt Rogue, the ſtoutest Rebell, and ſtrongest thiefe. What ſin in the ſoule is it, which this chiefe Conſtable with his men, his neighbour *Godly ſorrow*, and his ſeuē ſons cannot ouer-maſter, and leade by Gods grace captiue, and make it the kings priſoner.

As the Conſtable goeth with theſe his many neighbours

bours, and with his owne ser-  
uant, to the number of ten  
besides himselfe, a couple of  
busie fellowes vncalled thrust  
in themselves to encrease the  
number.

A Couple  
of busie fel-  
lowes.

The one of these is *Selfe-  
loue*, a pestilent fellow, for he  
not onely can hinder the  
Constables diligence in ta-  
king paines to search, but in  
searching to bee too partiall,  
and ouer respectiue to him-  
selfe, if the sinnes sought after  
be either pleasurable or pro-  
fitable: but also withall,  
he can dul the spirit of *Godly  
sorrow*, and doe his seuen sons  
very great mischiefe, as by  
their confessions afterward it  
doth appeare.

1. *Selfe-  
loue*, what  
euill bee  
doth.

Therefore when the Con-  
stable *Vnderstanding* espieth  
him, he commandeth forth  
with



Selfe-deni-  
all remoues  
him.

a. Selfe-  
conceit, and  
the mis-  
chiefes  
thereof.

with his seruants *Selfe-deniall* to put him out of the company for hindering the search.

The other is *Selfe-conceit*, the former lewd companion disordereth all the affections, this blindeth iudgement, by the ouerweening of a mans selfe, and will picke the Warrant out of the Constables pocket, and will blow out the candle-light which is in the Constables hand, if he be not preuented.

Pro. 12. 5  
& 3. 1-7.

Isa. 5. 21.

This wretched fellow of all wise men is held a fool; for *The way of the foole is wise in his owne eyes, and ther is more hope of a foole then of him that is wise in his owne conceit*; and therefore are wee dehorted from being *wise in our owne eyes, or leaning to our owne wisdom*, and a woe is pronounc-  
ced



ced against such: yet is the  
foole a very dangerous foole  
and a knaue too; he will so de-  
ceiue by flatterie. Hee will  
make a man beleue his waies  
to be cleere in his owne eyes, when  
the end thereof is death. Yea  
can beguile a generation of  
men, and make them to thinke  
themselues pure in their owne  
eyes and sights, and yet are not  
washed from their filthinesse.  
Such a conceited foole was  
the Laodicean Angell.

Pro. 16.2.  
25.

Pro. 30.12

Reuel 3.

Humility  
puts him  
away.

The Constable therefore  
commandeth his man Humi-  
litie, to thrust this foole and  
knaue out of their company,  
before they make search for  
sinne: for if these be suffered  
to goe along with the rest, la-  
bour is but lost, sinne will ne-  
uer be found out and atta-  
ched.

D

Now

Now when the *Constable* hath rid away these two troublesome companions, (for they vsually goe together) then he goeth on to the place where he knoweth that sinne hath taken vp his lodging.

*The Inn,  
Mistris  
Hearts  
house.*

The place is a *Common Inne*, an Harlots house called *Mistris Heart*, a receptacle for all Villaines, Whores, and Thieues, and for all dishonest persons whatsoeuer, none denied house-roome or harbour there.

And that she is such a dishonest woman, is cleare and euident, as in her arraignment shall be fully proued.

But to couer her naughtinesse as much as she may, she hath gotten into her house one called *Old-man*, corrupted by her deceitfull lusts, to become

*Old-man.  
Eph. 4. 22.*

become her husband, when indeed she is his owne daughter, and so liue they in incest together, and keepe rout and ryot night and day. If any honest Traueller (a good and godly motion) happen sometimes to fall in there vna-wares, he is straightway denied entertainment. Her answer is by and by, that her lodgings are taken vp for other manner of men, there is no roome for any such troublesome guests as these be: none can be merry for them, where they come hindering all good fellowship.

The house which this harlotry dwelleth in, hath many in-lets, fise doores open for their guests to come in at. These Fiue doortes are the fise fences.

*Fiue doores*

1 The dore  
of Hearing

Gen. 3.

what evils  
enter by  
hearing.

The first is the *Doore of Hearing*: the first that euer was open to let in sin, as we may learne in the Serpents beginning to tempt *Euab*.

At this doore entreth in lying, slandering, backbiting, filthy Communication, Flattery, Swearing, error, heresie, False Doctrine, Tale bearing, Blasphemie, and with these enter also ill Opinions of one another, vncharitable iudging, ill suspicion, rash credulitie, and many other sinnes, caused and committed by the tongue, through want of wisdom and charity.

2. The dore  
of Seeing.

1 Iob. 3.

what sins  
enter by  
seeing.

The second is the *Doore of Seeing*, at this enter in the lusts of the eye; Fornication, Adulterie, Couetousnesse, Desire of *Naboths Vineyard*, The marriage of the sonnes

of

of God with the Daughters  
of men: *Acan's* Theft, who  
ſaw a wedge of gold, and de-  
ſired it, and tooke it: many are  
the finnes which enter in by  
this doore, through want of  
Charity and Contentment.

The third is the *Doore of*  
*Taſting*; at this enter in Riot,  
Gluttony, Drunkenneſſe, Re-  
uellings, and the fruits thereof,  
Chambering and Wan-  
tonneſſe, Prodigality, Quar-  
relling, and Fighting: and  
many other curſed effects of  
ſeeking to ſatiſfie the appe-  
rite: which the godly man  
auoydeth, and alſo the very  
occaſion thereof, by Sobriety  
and Temperance.

The fourth is the *Doore of*  
*Smelling*; at this enter in foo-  
liſh niceries, perfumings, and  
other allurements to dalli-

D 3      ance,

Gen. 6.

Iof. 7.

Pſal. 119.

37.

Iob. 31. 1.

3. The doore  
of taſting.

The finnes  
which en-  
ter by this  
ſence.

Pro. 23. 2.

10. 21.

1 Cor. 7.

11.

4. The doore  
of ſmelling.

Pro. 7. 7.

What en-  
tereth here.

ance, effeminatenesse, and such like.

5 The doore  
of Feeling.  
Rom.  
13.13.  
It has en-  
tereth here.

The fifth is the *doore of feeling*; at this doore entreth Wantonneffe, Laciuioufnes, and other fruits of the flesh.

Degrees to  
the heart.

These bee the doores by which all sin ordinarily entereth into the heart, except originall sin bred within, and brought from the wombe; as also Sathans immediate suggestions, suddenly cast into the Heart.

Hall atten-  
dant com-  
mon sense.

When sins enter in at any of these doores, They first come into the *Hall*, where attendeth *Common sense* to welcome them.

Parlour at-  
tendant  
Fantasie.

Then they goe into a *parlour*, a more inner roome, and there staieth *Fantasie* to entertaine them.

After this, they ascend into  
an



an vpper Chamber, and are there receiued of *Intelligence*, who presently acquainteth *Mistris Heart*, the Mistris of the house with it, which is in her *Dyning room*, what are the company and number of her guests come in: for this hostesse is a stately dame, and is not to be spoken with by and by. Thus as you haue heard, are her guests entertained and brought in vnto her.

With her are eleuen daughters attending her as Maids, lewd Strumpets, and as impudent Harlots as her selfe.

These eleuen waiting Maids, are the eleuen passions of the Heart, corrupt, disorderly and immoderate wanrons which be these.

The first is *Loue*, set all on pleasures, profits, honours,

chamber.

*Intelligence.*

*Dyning room.*

*Mistris Heart's Maids.*

*11 Passions.*

*1 Loue.*

and wholly vpon worldly and fleſhly Vanities; contrary to that in 1 Ioh. 2. 15. *Loue not the world, nor the things that are in the world.*

2. *Hatred.*

The ſecond is *Hatred*, which is contrary to *Loue*, ſetting it ſelfe againſt Gods Word, good men, and good things, a miſchieuous maid euer ſetting one another at oddes, and diſquieting often the whole houſe and the table of gueſts.

3. *Deſire.*

The third is *Deſire*, neuer content, but would haue ſometimes this, and then that, now here, now there, neuer reſting neuer ſatisfied with either riches or honours, or variety of pleaſures.

4. *Deſteſtation.*

The fourth is, *Deſteſtation*, contrarie to *Deſire*, which loatheth and cannot endure good.

good counsell, good company, godly conference, much lesse reproofe or any opposition in her wayes.

The fift is *Vaine-hope*, which possessing the Heart, maketh it foolishly presumptuous.

5. *Vaine hope.*

The sixt is *Despaire*, contrary to hope, which causeth acts against reason, against nature sometimes: as it did in *Achitophel*, in *Saul*, in *Zimri*, in *Iudas*, who killed themselves. It also maketh men runne into dissolute and rebellious courses, even to walke wilfully on in euill, as being without hope.

6. *Despaire.*

Ier. 18. 22.

The seuenth is *Feare*, which passion doth so slavishly captivate the minde, as it will make a man forget his durie to God, so as he may escape danger with men, as it did *Pe-*

7. *Feare.*

ter, and Pilate : and is euer a false friend in aduersitie.

8 *Audacity*

The eighth is *Audacitie*, contrary to feare, which maketh a man foole hardie, without deliberation to thrust himselfe into imminent dangers, as it did the Israelites.

Num. 1.4.  
40.

9. *Ioy.*

The ninth is *Ioy*, which cheereth a man when he hath that which hee delighteth in, be it neuer so ill, as it did the inhabitants of the earth at the destruction of the two Prophets.

Reuel.  
11.10.

10. *Sorrow*

The tenth is *Sorrow*, contrary to ioy, which afflicteth the soul, causing weeping and wailing, lamentation and mourning, often with an outcry, as in the land of Egypt.

Exod.

11.30.

11. *Anger.*

The eleuenth is *Anger*, which commeth vpon a man not

not onely for apparant iniurie, as on *Dauid* against *Nabal*, but vpon imagined wrongs, as on *Haman* against *Mordecai*, *Naaman* against *Elisha*, and *Ahab* against *Micaiah*.

There is no passion contrary to this, for though quietnesse be contrary to anger, yet its no passion: therefore they are but eleuen as *Thomas Aquinas* reckons them.

Besides these attending very diligently on *Mistrisse Heart*, she hath a man seruant called *Will*.

This *Will* hath three at command vnder him, the Feete, the Hand, the Tongue, like the Hostler, Tapster, and Chamberlaine. All these are at *Mistrisse Heart*s and her Maids command.

1 Sam. 2.9

Hest. 3.5.

2 King.

5.13.

1 King 22

In his  
Summes.

*Mistris  
Heart  
Man-ser-  
uant.*

*Will is  
made the  
seruant  
to all.*

If

Loue.

If *Loue* in a Maide affect a young man, though all her friendes bee against it, yet marke how shee sets *Will* on worke for her. I *Will* haue him (saith shee) though I neuer haue good day with him. *Will*, here must make the match against all gain-saying. *Iudah* he lusted after one he saw in the way (not knowing it to be *Tamar*;) *Will* must here make the filthy bargain. What (saith shee) wilt thou giue me? I *Will* (saith he) giue thee a Kid.

Hatred.

Gen 37. 41

1 Kin. 1. 3.

2 Kin. 5.

29.

As *Loue* sets *Will* at work, so doth *Hatred*, as we may see in *Esau*, I *Will* kill my brother *Iacob*. So doth *Desire*, as in *Adoniah*, who said, I *Will* be King. In *Gebezi*, greedy of gaine, I *Will* run after him. *Will* here made the feet to runne, the

the tongue to speake, the hands to receiue. So in *Indas*, to betray Christ. *will* must do it. What *will* you giue mee, and I *will* deliuer him into your hands? Thus to these and all other passions, this *Will* is made a packe-horse, a slaue, and without him they can doe nothing. *will* is the man that must euer doe the deede for euery passion, though they be contrary one to another: miserable is his seruice, that must bee commanded by so many Mistresses, and so disagreeing among themselues one from another.

When the *Heart* hath entertained her guests thus, as you haue heard, and receiued them into her *Dyning-roome*, prouision is presently made for

Mat. 26.  
13.

The hearts  
prouision  
for sinners.



for them, yea she hath it euer ready for them, as neuer being without many guests.

*Table In-*  
*stability.*

The *Table* is spread, which all must sit at, and this *Table* is *Instability*: for inconstant are the thoughts of the who-rish heart.

The table therefore is not square but round, turning about both for more compaignie, and also that her guests may take their places euery one of them as they come without discontent.

For albeit there be degrees and differences of sianes, yet to her they are alike well-come, one as well as another: although some at one time sit neerer to her then at another, as guests doe that sit at such a round table.

*Table-cloth*  
*Vanity.*

The *Table-cloth* that cou-  
reth

reth it is *Vanity* : for vpon *Instabilitie* with such vicious guests what can there be but *Vanitie* ? This *Solomon* found in all his inuentions, *Eccles. i.*

The *Bread* set on the Table, is the *Fitnessse* of euery *sin* proper object, without which, sin Actuall can no more liue than a man without bread.

*Bread.*

The *Salt* which seasoneth sins appetite to feede it selfe is *Opportunitie*, for time, for place, for person : this sharpneth sin to be working, as the appetite to receiue foode, when it is well seasoned.

*Salt.*

The *Trenchers* to eat on, are *Strength* of euery mans Nature to act sin.

*Trenchers.*

The *Napkins* to make cleaner their hands and mouth in eating, are the pretended shewes of vertue, contrary to these

*Napkins.*

theſe Vices, by ſome good workes (ſo they wipe their mouthes, as the Harlot in the Prouerbs ) and by ſome good deede of either one kinde or other outwardly done: and thus they wipe cleane their fingers, and will not be thought to be the vn-cleane perſons which they are taken for.

*Dishes of  
meate.*

The *Dishes* of Meate ſet before them, are onely three.

*1. The luſts  
of the fleſh*

The firſt is the *Luſts of the fleſh*, and this is ſerued vp in the *Plate of Pleaſure*.

*Who eates  
of this.*

Of this diſh feedeth heartily Adultery, Fornication, Inceſts, and all other of the like nature.

*2. Luſts of  
the Eyes.*

The ſecond Diſh is *Luſt of the eyes*, and this is ſerued vp in the *Platter of Proſit*.

*Who feeds  
on this.*

Hereon feedeth Couetouſneſſe,

roufnesse, Vsurry, Oppression, Bribery, Extortion, Vnhonest gaine, and such like. Of one of these two Dishes doe all finnes taste, except the sin of swearing, in which is lewd prophaneffe of Heart, but neither pleasure nor profit as in other finnes: though by swearing vngodly men some times in buying and selling make gaine vniustly.

The third Dish is *Pride of life*, and this is serued vp in the *Charger of worldly Estimation*. This is very windie meate, which puffeth vp the minde with vain-glorie of an empty title of some honour, as a bladder is with wind, and yet is very costly feeding

On this Dish feedeth *Arrogancie*, *Pride of spirit*, *Loue of Eminencie*, *Desire* of

3. As the  
pride of  
life.

Who feeds  
on this.

of Superioritie, and outward Reuerence, and such like, for which they are made to pay well.

*Drinke.*

The *Drinke* which they drinke to make them digest their meat, is the *Pleasurable-nesse of sin* for the present.

*Waiters.*

The *waiters* at this Table to giue attendance that nothing bee wanting, are the *eleven maids*, with *will* their man.

*How Mi-  
stris Hearts,  
Maidens  
humour the  
guests.*

These Harlots humour their guests, and are ready at a beck to giue contentment.

Where *Incontinencie* fits, there *wanton loue* will waite.

Where *Displeasure* is, there *hatred* will attend.

Where *Couetousnesse* is, there *Vnsatiable desire* will be.

Where *Flattery*, that base humo-

humoring disposition to get  
grace & fauour sitteth, there  
*Fear* to offend will stand by.

Where *impatience* takes  
his place, - there *Anger* is  
readie waiting to doe his  
will.

Where *Inconsideratenesse*  
sits, there *Audacitie* and  
Foole-hardinesse will waite.

Where sullen *Male-content-  
ednesse* sits, there *Despaire*  
will soone giue attendance.

Where *Iouialitie* taketh his  
place, there ioy will bid him  
welcome.

Where *Credulity* sits, there  
*Vaine-hope* will be.

And thus they attend vp-  
on the Table, to giue their  
guests all content to the vt-  
most.

After full feeding followes  
the taking away of these Di-  
shes

*Taking a-  
way, vexa-  
tion of spi-  
rit.*



shes of Pleasure, Profit, and Honour.

Ecc. 2. 11.

Now where *Vanitie* was the *Table-cloth*, what can the taking away be, but *Vexation of spirit*, as *Solomon* speakes: for it is with these, as with guests in an Inne, all merrie and pleasant while they bee eating and drinking, till the *Chamberlaine* commeth to take away, and giueth them a round reckoning, and then they take to their purses with almost a deepe silence: so vnpleasing is payment on a sudden.

After Supper *Mistresse Heart* prouiding them their Lodging.

Lodging.

The place they lye in, is but one roome for all their Guests, but it is large enough for all: the roome is

*Naturall*

*Naturall corruption.*

In this roome lyeth *Miſſiſſe Heart*, all her *Maids*, her man *Will*, and all her gueſts together, like wilde Iriſh.

With theſe eleuen Harlots lye theſe gueſts in ſo many ſeueral beds.

1. In the bed of *Loue*, lye Wanton thoughts, Laſciuiouſneſſe, filthy Communication, Fornication, Adultery, Whoredome, and other ſinfull vncleannesse.

2. In the Bed of *Hatred* doe lye Mindfulnes of Wrongs, Ill ſpeaking, Backe-biting, Slandering, Railing, Quarrelling, Fighting, reuenge, murder, and ſuch like.

3. In the Bed of *Deſire*, doe lye Couetouſneſſe, Theft, Oppreſſion, Robbery, Fraud, Cozenage.

*Naturall corruption*

*Seuerall Beds.  
Loves Bed  
fellowes.*

*Hatreds  
Bed  
fellowes.*

*Deſires  
Bed  
fellowes.*

*Detestati-  
ons bed-  
fellows.*

Couzenage, and such like.

4. In the Bed of *Detestati-  
on*, lye want of Charity, dis-  
union of Spirit, Discord,  
plotting of destruction, and  
such like.

*Vaine hopes  
bedfellows*

5. In the Bed of *Vaine hope*,  
lye violent assaies, to effect  
what they hope for: some-  
times neglect of lawfull  
meanes, presumption of mer-  
cy, abuse of Gods fauour, and  
prophanesse.

*Despaires  
bedfellows*

6. In the Bed of *Despaire*,  
lyeth Male-contentednesse,  
Vnbeleefe, seruile Feare, and  
such like.

*Feares  
bedfellows*

7. In the Bed of *Feare*, doe  
lye Cowardlinesse, Flattery,  
faint-heartednesse, Hypocri-  
sie and dissimulation.

*Audacities  
bedfellows*

8. In the Bed of *Audacitie*,  
lye these, Headinesse, Rash-  
nesse, Daring, desperate at-  
tempts

temptes, and such like.

9. In the bed of *Anger* do lye Impatiencie, Rayling, Backe-biting, Quarrelling, Murther, and such like.

*Angers  
bedfellows*

10. In the Bed of *Ioy* lye wanton delights, Foolish iesting, Leuity, and a world of Vanitie.

*Ioyes Bed-  
fellows.*

11. In the Bed of *Sorrow* lye worldly griefe, vnquietnesse, murmuring, discontentednesse, and such like.

*Sorrows  
bedfellows*

Thus are these lodged in Mistrisse *Hearts* Chamber, and there shee lieth also with the *Old-man*, and *Will* her man.

The Bed which they lye vpon, is *Impenitencie*, and the *Couerings* are *Hardnesse of heart*, and *Carnall societie*, in which they lye snorting carelesly, till the chiefe Constable

*The Bed is  
impeniten-  
cie. The two  
Couerings.*

ble come vpon them, and attach them all one after another, the greater *Villaines*, and the lesser *Theenes*, not sparing any: He feareth not to attach the Capitall, neither passeth he by any of their meanest associates.

*What the  
attaching  
of sinne is.*

The attaching of sinne is nothing els but the *Apprehension of Gods wrath*, striking vs with feare through the terror of the Law, and our guiltinesse of the breach thereof.

For in this spirituall attaching, it is as in the attaching of Felons, who knowing themselves guiltie of the breach of the Lawes, are stricken with feare, in their apprehension of death, which they know they cannot escape.

These

Theſe theeues thus apprehended, the *Conſtable* carrieth them to the next *Iuſtice*, by Authoritie of his Warrant.

The *Iuſtice* is *Well informed iudgement*, able to examine euery malefactor, that is, euery ſinne, brought before him.

A *Iuſtice of Peace* muſt be a man of wiſdome, and experience: ſo this ſpirituall *Iuſtice* muſt bee a iudgement well-informed in wiſdome and diſcretion, wiſely to proceed againſt ſinne.

It is meet that a *Iuſtice* be learned in the Lawes to know how to proceed legally: ſo muſt this ſpirituall *Iuſtice* be learned both in the Law and Goſpell, to know what ſinnes are committed

E againſt

*Iuſtice is well-informed Iudgement.*

*What a one a Iuſtice ſhould bee.*



against either of them, and  
thereafter to proceed.

A Iustice is commonly to  
be one in that country where  
he is an inhabitant: so this Iu-  
stice must bee euery mans  
*Well informed* Iudgement  
within himselfe, not another  
mans: for it is not another  
mans iudgement, that can sit  
downe in his soule, to try and  
examine his heart and wayes,  
but his owne iudgement. *For  
who knoweth what is in man,  
sauiing the spirit of a man which  
is in man.*

1 Cor. 2.  
11.

*What his  
Office is.*

The Iustices Office is to  
preserue peace, and to see the  
lawes obserued, and to see to  
the suppressing of all disor-  
ders, routs, ryots, robberies  
and conspiracies: also to take  
order for all vagabonds, stout  
and sturdie Beggars; yea to  
see

see the reformation of all vn-  
lawfull gaming, and euery  
misdemeanour whatsoeuer,  
by Law prohibited; contrary  
to the Peace of our Soue-  
raigne Lord the King, and the  
quiet of the Weale-publike;  
so this spirituall Iustice, his  
Office is to see peace kept be-  
tweene God and himselfe; to  
see the Lawes of God obser-  
ued, and to see all disorders  
in his soule, as Vagrant  
thoughts, sturdy resolutions,  
riotous behauiour, euery mis-  
demeanour, in thought, word,  
and deed, forbidden by Gods  
Law, contrary to the Peace  
of a good Conscience, and  
the quiet of the soule, contra-  
ry to the dignities of a Chri-  
stian, and the honour of our  
Soueraigne Lord the King,  
Christ Iesus.

*What well  
informed  
Iudgement  
is to doe.*

E 2    When

*How to  
deale with  
a Malefa-  
ctor.*

When a Malefactor is brought before a Iustice, the Iustice is first to examine him, then to set it down, then to binde some over to prosecute against the Felon at the Assises, and lastly, in the meane space to send him to the Gaole, if he be not baileable.

*1. Examine*

1. He is, (as it is said) to examine the partie apprehended and brought before him and to demand his name, then to enquire after the fact and the nature of it, with the occasions, causes and degrees, with the associates, evident signes, the fruits and effects thereof; so this spirituall Iustice is to examine sin.

*Examine  
sinne in 3.  
things.*

*1. Name  
and nature*

1. To know the name and nature thereof, and to what Commandement it belongeth,

geth, so that he may consider what Statute of God is broken.

2. What were the *occasions* offered, as *David*, by looking out, saw *Bathsheba* washing her selfe.

2. *Occasion*

3. What were the *Causes* moouing thereto, as Enuy in the Iewes to put Christ to death, and in *Cain* to kill *Abel*.

3. *Causes.*

4. What are the severall *Sorts* vnder one and the same Capitall sin: as vnder theft, Couetousnesse and Coozenage; vnder Adultery, Fornication, Selfe-pollution, &c.

4. *Kinds.*

5. What be the *degrees* in the same sin; as in stealing, not from the rich, but from the poore; not from a stranger, but from a Christian

5. *Degrees*

E 3 brother

brother, from father, and mother: So committing vncleannesse, not onely with one of no kinne, but with one nigh in blood: in killing not an vnknowne person, but against nature, his father, mother, his wife, his child himselfe.

6. Conco-  
miance.

6. What sins accompanied the same: as the making of *Vriah* drunke, and the murtherring of him, accompanied *Danids* adulterie.

7. Signes.

7. What are the *signes* thereof, as the rouling eye, filthie speech and wanton dalliance, or signes of adultery: all such ornaments and vanities of which *Esay* speaketh, are ensignes of Pride.

8. fruits.

8. What *fruits* and effects did follow therupon: as from Will-worship and Idolatry com-

commeth ignorance of God: from this liberty to sin; from this obstinacy; from this contempt of Gods true worship and sincere professors thereof; and from this at last comes bloody persecution.

2. In Examining, the Iustice is to set downe the Examination and Confession of the partie: so this spirituall Iustice, after he hath thus examined his wayes, he is to set it downe: This is a *Serious consideration* of all his finnes and offences, and such a remembrance of them, as may make a man to forsake them, and to turne his feete vnto Gods Statutes, as *David* did. The Examination without this, will be in effect as nothing: this must not therefore be at any hand omitted.

2. Write the Examination.

Psal. 119.  
50.



3. Bind ouer

True Re-  
pentance  
followes  
Sin to the  
death.

3. The Iustice is to binde some ouer to prosecute against the Felon, at the next Assises and Gaole-delivery; so doth this spirituall Iustice binde ouer *True Repentance* to follow the Law, and to giue euidence against this *felon sinne*; which hee is very ready to doe; for it cannot be (if a mans iudgement be well informed vpon serious examination with a carefull and considerate remembrance of all his sinnes) but that he must needs perforce be made to sorrow for them, and vpon true repentance, pursue them to the death with a deadly hatred.

4. The Mit-  
timus.

4. The Iustice finding the offender not bayleable by Law, he maketh his *Mittimus* to send him to the Gaole, there

there to be in duranceto the next Assises: so this spirituall Iustice doth; for he knowes by the Law of God, that *the reward of sinne* (of what kind or degree soeuer, greater or lesse, though but in thought) is not baileable by any man. No man is able to answer God for the least deuiation from Gods Law, for if he continue not in all things which God commandeth, he is accursed.

Therefore none being sufficient to lay in bayle to answer God for the sin, nor sin in it selfe baleable, he maketh his *Mittimus*, and deliuereth it into the *Constables* hand, to carry him to the Gaole.

The *Constable*, you haue heard, is *Illuminated Vnderstanding*.

Rom.  
6.23.

Gen.2.17.

Ezek.

18.20.

Deut.17.

Gal.3.

Psal.49,  
7.8.

Mittimus.

The *Mittimus* giuen him, is the active power of the well-reformed indgement, forcing the exercise of the vnderstanding against sin, to finde out remedies to keepe it vnder.

Chiefe gaoler, Master New-man.

The *Chiefe Gaoler* is *Master New-man*, placed ouer the prisoners, and made the *Gaole-keeper* by the *Sheriffe*; for the prison is his, and he is to answer the King for them.

Nph. 4. 24.

The *Sheriffe* is *True Religion* wrought in mans soule.

Sheriffe is true Religion. Vnder Sheriffe, Holy Resolution.

The *Vnder Sheriffe* is an *Holy Resolution* to performe what the *Sheriffe* commandeth and what he is by his Office to doe.

If any Prisoner, *Sin*, breake out, the *Sheriffe, Religion*, must beare the blame, saying, This is your Religion, is it?

The

The *Gaole* is *Subiection*: for saith the Apostle, (as if he were the Gaoler) *I keepe vnder*: here is the keeper: *my body*, here is the prisoner, *and bring it in subiection*, here is the prison. When sinne is brought vnder subiection, that it doth no more reigne, (as it doth in all naturall men, but not in the regenerate) then it is put in prison, but not before.

*Gaole is  
subiection.*

Now the Chiefe Gaoler, *Master New-man*, hath with him three *Vnder-Gaolers* to looke well to the prisoners, and all little enough, they be so many and so exorbitantly vnruely, ready to break prison daily, if they be not diligently scene vnto.

*3. Vnder-  
Gaolers.*

This *Master New-mans* three *Vnder-Gaolers* are his  
Hands.

Eph. 4. 4.  
Col. 3. 10.

Hands, his Eyes, and his feet, without which he can do nothing, and they are these which are named by St. Paul in his Epistles.

1. Know-  
ledge what  
prisoners he  
looks vnto.

Col. 3. 10.

1. Is *Sauing Knowledge*. This lookes to these sorts of Prisoners: Ignorance especially, wilfull Error, vaine opinions, iangling Sophistric false Doctrine, Heresies, Doctrine of Diuels, and such like.

2. Holines,  
what priso-  
ners he  
seeth to.  
Eph. 4. 24.

2. Is *True Holinesse*: he looketh to all the transgressours of the first Table: as to Atheisme, Paganisme, Iudaisme, Turcisme, vnbeleefe, desperation, Presumption, confidence in strength, riches, places, policy, and multitude, so also to will-worship, Imagery, meere outward seruice without the inward, Papistry and

and all corruptions of Gods worship: likewise to Blasphemy, rash swearing, false swearing, cursing, idle talke of God, contempt of his word and workes, a vicious life. Lastly, to Sabbath-breaking, neglect of publike worship, prophanes, persecution of the truth, and to an infinite number of other sins against God and true holinesse.

3. Is *Righteousnesse*: this lookes to all the sins against the second Table, as to rebellion, disobedience, murder, malice, adultery, fornication, theft, and cozenage, to false-witnesse-bearing, to backbitings, to discontentment, and to all other transgressions, many and manyfold, comprehended vnder these Commandements.

3. *Righteousnesse,*  
what prisoners  
bee  
takes care  
of.

Now



*Sins be vn-  
ruly.*

Now because these prisoners be vnuly, if there be not a strict hand kept ouer them: therefore least they should at vnawares breake forth, to the danger of the *Sheriffe Religion*, the *Gaoler Master New-man*, hath Fethers, Giues, Bolts and Manacles to hold them in, and to haue them at command.

*Spiritual  
Bolts and  
Fethers.*

And they are these: *Respect* vnto the Commandements of God in all our wayes: *Holy Meditations*; lawfull *Vowes*, Religious *Fasting*, seruient *Prayer*, and conscionable *Practise* of our Christian duties to God and man. All these are strong chaines and linkes, to keepe vnder and to fether the body of sin, and all the fruits thereof, and to hold them in subiection, to keep the whole  
man

man in obedience vnto God,  
when they bee fastened and  
knocked on by the hammer  
of Gods Word, and the effe-  
ctuell power thereof.

*Gods words  
an hammer  
Ier. 23. 19.*

But it is not enough thus  
to imprison them, and to see  
them bolted and thus fette-  
red, but also for him to see  
the Prison be strong: for the  
Prisons of the best Keepers  
that euer were, haue beene  
broken: Drunkenesse brake  
out from *Noah*, rash and vn-  
aduised speeches from *Moses*,  
Idolatry from *Solomon*, Adul-  
tery from *David*, cursing and  
false swearing from *Peter*.

*Prison to be  
seene to.*

Therefore the *Gaoler*, *Ma-  
ster New-man*, must looke  
dayly to the prisoners, and to  
see the prison-house sure, and  
to doe this.

*Doores of  
the Prison  
to be fast  
locked with  
seuerall  
keyes.*

1. He must see the doores,  
which

which are his senses to be shut, and to haue a care to locke vp *Tast* (that Drunkenesse and Gluttony breake not out) with the *key* of Moderation in eating and drinking. To locke vp *Hearing* (that Credulitie breake not out) with the *key* of Trying before we trust. To locke vp *Seeing* (that Vncleannesse breake not out) with the *key* of Continencie; and to barre this doore fast also with contentation, that couetousnesse breake not forth.

*Lewd companions.*

2. In the next place hee must take heed that no lewd companions lurke about the prison house, either by day or by night, lest they cast in Fyles, to file off the bolts; or picke-locks to open the doores, to let the Prisoners escape.

These

These lewd Companions  
are the *Diuell*, the *wicked*, and  
our owne *Corrupted Reason*.  
Their files and pickelocks are  
*suggestions* from Sathan, euill  
counsell from men, worldly,  
and fleshly Arguments of  
our own inuentions, to make  
no conscience of sin, but to  
file off all those bolts, and to  
open the doores of Senses,  
that sinne may breake loose  
and get out of subiection, to  
the Gaolers ouerthrow and  
vtter vndoing, if diligent  
watch be not kept.

*Files and  
picklocks.*

3. Hee must see to the  
walles of the Prison, that  
they bee strongly built  
with good stones cemented  
together. These are Morall  
Vertues, and Euangelicall  
Graces, by which, as by  
Walles, our Sinnes and our  
naturall

*Walles  
whereof  
built.*

naturall Corruptions are kept in. Though *Maſter Newman* locke and barre the doores, yet if the walles be weake, the priſoners may get out.

*Foundation  
of Subie-  
ction.  
Rom. 6.*

4. And laſtly, hee muſt looke well to the Foundation of the houſe, that it bee not vndermined. The true foundation of Subiection of ſinne, is the power of the death of Chriſt, and of his Reſurrection, into whom by faith, through the operation of his ſpirit, by the Word, we are ingrafted.

This muſt not be vndermined by the Popiſh Doctrine of free-will, and Abilities of our ſelues to ouer-maſter ſin.

All theſe things well and diligently looked vnto, the Priſoners will be kept ſafe in the

the Goale vnder *Master New-man*, vntill the time of the Assises.

And thus much for the first part of my text, the Searching, the Attaching, and imprisoning of sinne. The other part, which is the *tryall* followeth.

THE







THE  
SECOND  
PART.



At the time of  
Assises by the  
kings Appoint-  
ment, commeth  
the Iudge, attended on by the  
Sberiffse, the Iustices of the  
Peace, and such as necessarily  
are to be there, for the dis-  
patch of such businesles, as  
comet to be tried & adiudged.

*Assises the  
time of tri-  
all.*

The Iudge comming in  
place, he hath his Seate or  
Bench, and being set, the Com-  
mission is read.

The Iudge is a Iudge of  
Oyer

*Oyer and Terminer* in the Circuit where he is appointed to sit. The iudgment here is absolute, without any appeale from his sentence.

The Iudge spiritually vnderstood, attended vpon by *Religion* the Sheriffe, and the *Vnder-Sheriffe* Resolution, is *Conscience*.

*Iudge is  
Conscience.*

From this Iudgement is no Appeale, for he is in Gods stead, therefore must his sentence stand, and we must submit to it.

*Bench is  
impartiali-  
tie.*

The *Seate* or *Bench* on which this Iudge sitteth, is *Impartialitie*; for conscience well-informed, will iudge in Righteousnesse and Truth, without al partiality, without respect of any person. He regardeth not the rich and mighty, no Bribe can blind him

him, neither doth hee pittie  
the person of the poore, to  
giue for pittie an vniust sen-  
tence; but as the truth is, so  
speaketh he.

The *Commission* is the  
Active power of Consci-  
ence, giuen of God by his  
Word, to condemne the no-  
cent, or to quit the innocent,  
except this Commission bee  
lost.

Sometimes it is lost, as  
when Conscience is *dead*, as  
in all ignorant persons, or *sea-*  
*red* with an hot yron, as some  
mens haue beene and are,  
such as fall from the faith and  
are past feeling, by reason of  
the blindnesse of minde, and  
hardnesse of hearr: or else *be-*  
*nummed*, as in those that fall  
into some grieuous sin, as did  
*David*, who lay therein, vntill

*Nathan*

*Commission*  
*active pow-*  
*er of con-*  
*science.*

*Commission*  
*lost, is the*  
*dead, sea-*  
*red, or be-*  
*nummed-*  
*ness of con-*  
*science.*

*Tim. 4.3.*  
*Eph. 4.19.*

2 Sam.  
13.7.

*Nathan* found the Commiſſion, and acquainted him with it, when he ſaid, *Thou art the man.*

If the Commiſſion be loſt the power of Conſcience lyeth dead, ſeared and benumbed, then the Iudge can doe nothing till it be found: and being found, it is read openly.

Reading  
the Com-  
miſſion.

The reading of this Commiſſion before the whole Countie, is *euery mans experimentall Knowledge of the power of conſcience*, by which is acknowledged his Authority, to ſit as Iudge ouer euery thought, word and deed of man.

Circuit, in  
which Con-  
ſcience ſits  
and iudg-  
eth.

The *Circuit* of this Iudge is his owne ſoule, he is not to ſit and iudge of other mens thoughts, words or deeds but  
of

of the thoughts, words, and  
deeds of that man, wherein  
he is. A mans owne Consci-  
ence is Iudge of himselfe; to  
iudge another is out of his  
circuit, neither hath he any  
Authority from the King of  
Heauen, to enable him so to  
doe. Knowledge may goe  
out to see and discerne of o-  
ther mens wayes, but consci-  
ence keepeth euer at home,  
and sits within to Iudge of  
that mans courses, whose  
conscience he is. Conscience  
onely troubles a man for his  
owne finnes, it cannot for  
another mans, but as farre  
forth as hee hath made them  
his owne, and being accessa-  
ry to them by commanding,  
alluring, counselling, commen-  
ding, excusing, defending, or  
winking thereat, when hee  
F ought

*Necessaries  
to haue.*



*Oyer and  
Terminer.*

ought by his place to haue punished the same.

This Iudge in this Circuit is Iudge of *Oyer & Terminer*; Hæc will heare before hee doth iudge, and he will truely then Iudge as he heareth; for as he is impartiall in iudging, so is he prudent and carefull to know what and whereof to giue sentence, before he doth iudge. This is the Iudge.

*Iustices of  
Peace.*

The *Iustices of Peace* in the Countie are there, and doe sit with the Iudge, and are in Commission with him. Of these some are of the *Quorum* and of better ranke, some are meaner Iustices, and take their place lower.

*Iustices of  
Quorum.*

The Iustices of Peace in the soule of better ranke, are *Science, Prudence, Providence, Sapience*: the inferiours are  
*weake*

weake wit, common Apprehension, and some suchlike.

These Iustices haue their Clerkes there ready with their Examinations and Recognizances, *Iustice Science*, his Clerke, is *Discourse*: *Iustice Prudence*, his Clerke is *Circumspection*: *Iustice Providence* his Clerke is *Diligence*: *Iustice Sapience*, his Clerke is *Experience*: *Iustice weake-wit*, his Clerke is *Conceit*: and *Iustice Common Apprehension*, his Clerke is onely *Sense*; a couple of poore Iustices.

The Iustices Clerkes.

With the Iudge and chiefe Iustices are in Commission, the *Kings Seargeant*, and the *Kings Attourney*.

The *Kings Seargeant* is *Diuine Reason*, a man of deepe iudgement in the Lawes of his Soueraigne, swaying

Kings Seargeant.

much with the Iudge.

*Kings At-  
tourney.*

The Kings Attourney is *Quicke-sightednesse*: both are excellent helpes and Affistants to search out, and to handle a cause before Iudge Conscience.

For *Quick-sightednesse* will soone elpie an error in pleading, and *Divine Reason* will enforce a iust conclusion, and so moue the Iudge to giue sentence according to equity and right. If these should bee wanting, many matters would goe amisse.

*Clerke of  
Assises.*

There is also the *Clerke* of the *Assises*, the keeper of the Writs, that hath all the Indirements.

*Memorie.*

This *Clerke* is *Memorie*, which retaineth all those names of euery sin, with the nature of the Offence: and what

what God hath in his Word written against them, and what complaints *Repentance* hath made against them.

Besides this Clerke, there is the *Clerke of the Arraignement*, who readeth the indite-ments.

*Clerke of  
Arraigne-  
ment.*

This Clerke is the *Tongue*, making confession of our finnes.

*Tongue.*

Lastly, there is the *Cryer*.

*Cryer.*

This is the *Manifestation of the Spirit*.

Before the Clerke of the Arraignement readeth any Inditement, it is first framed by the *Complainant*.

This *Complainant* is true *Repentance* or godly Sorrow.

*Complain-  
ant.*

The framing of the indite-ment is the laying open of sinne, as it may be knowne and found out to be sinne, ac-

*Repentance  
Framing of  
the indite-  
ment.*

according to the true nature thereof.

Moreouer, an *Inquest*, or *Grandiury* *Grand-Inry* there must be, by whose Verdict the Offender is indited, and made a lawfull Prisoner; yet is this Inditement no conuiction. What these agree vpon, is deliuered vp in writing to the Iustices. On the backe of this Inditement, framed by the complainant, they write either *Ignoramus*, or *Billa vera*. *Ignoramus.* *Billa vera.* *vera.*

If the former, then the complaint is iudged false; it is left in record, but the prisoner is not indited.

If the latter, the prisoner is indited, the Inditement read, and the Prisoner brought to the tryall at the Barre.

This

This *Grand-inquest* or *Iurie*, are the *Holy men of God*, whose writings are the *Holy Scriptures* in the *Old and New Testament*.

Pen men of  
Scriptures  
are the  
Grand Iury

By the *Verdict* of these, euery thought, word and deed of man, is either freed, or made a lawfull prisoner.

But yet this *Verdict* is no lawfull conuiction of particular men, till they be rightly applyed.

If they write vpon the *Inditement* or bill framed, *Ignoramus*; that is, if the *holy Scriptures* of *God* declare it not to be a sin, it is no sinne: for *Where there is no Law, there is no transgression*. Not the complaints of all vnder *Heauen*, not all the *Lawes of men*, *Decrees of Councils*, the *Commandements of*

What  
Gods word  
makes not  
sin, is no sin.

Rom 4.15



Popes, can make that a sinne, which they write *Ignoramus* vpon.

*Falseinformers what they be.*

Therefore the Bills of Inditement framed by those false informers before mentioned, *Formality, Worldly wisdom, Luke-warmnes, Meere ciuill honesty, Machiauillianisme, Statisme, Libertinisme, Scrupulosity, and Papistry*, against *Christian conference, Godly sinceritie, True Zeale, strict Conuersion, Reformation of disorders*, and the rest are false accusers, and haue vpon their complaints, written by the *Grand-Inquest*, an *Ignoramus*, and therefore by these worthy Iustices, *Iustice Science, Iustice Prudence, Iustice Providence*, and *Iustice Sapience*, are not to be admitted, nor *Iudge Conscience* to be troubled,

troubled therewith, though all the Popes, the whole Popish Church, all Popish counsels, and all the Popishly affected Statists in the world pleade for them, for that thought, word, or deed, is no sin, no breach of Gods Law, on which these write *Ignoramus*, Conscience (as it is said) is not to bee troubled with such Bills of complaint.

But if these write *Billa vera*, that is if the holy Penmen haue set downe any thought, word or deed for a sin, not all the Popes Dispensations and Pardons, not all the subtill distinctions of the most learned, no custome, nor any thing else whatsoeuer, can acquite it from sin, but sin it is, and so must it be taken as a lawfull prisoner to be brought

*That which is condemned by God, cannot be dispensed with by man.*

to the Bar, and put vpon the Iury of life and death.

The Bill being found true, then they proceede vnto the arraignment.

*Prisoners  
sinners.*

The Prisoners are brought forth chained together, and set to the Barre before the Iudge.

The Prisoners are *sins* (as you haue heard before) the *Old-man*, with *Mistris Heart*, her *Maids*, and *Willher man*.

*Bringing  
forth.*

Their *Bringing forth* is the manifestation thereof by the Goaler, Master *New-man*, Knowledge, Holinesse, and Righteousnesse.

*Chained.*

They are chained; for sins are linked together, as Adultery and Murther in *David*; Pride with hatred of *Mordecai* in *Haman*; Couetousnesse and Treason in *Indas*; Couetousnesse

tousnesse, hypocrisie and lying in *Ananias* and *Saphyra*; yea the breach of all the Commandements in the fall of *Adam* and *Euah*. They therefore are brought out chained together.

The *Barre* is the *Apprehension* of Gods wrath due for sinne.

After all this, when the Prisoner standeth at the Barre, a Jury for life and death is impannelled, who are for the King, and are sworne to giue in a true *Verdict*, according to their *Evidence*.

This Jury is a chosen company of excellent Vertues; the fruits of the spirit, deliuered in by the Sheriffe Religion to be called, and to be of his Jury in the behalfe of the Kings

*The Barre.*

*Petty Jury.*

Kings Maiestie, *Iesus Christ*,  
to go vpon the prisoners, the  
*Fruits* of the *Flesh*; which  
stand at the Barre.

Their names being gi-  
uen vp, they are called as  
the *Clerke of the Arraignment*,  
the *Tongue*, nameth them,  
then the cryer, *Manifestation*  
*of the spirit*, calleth them one  
by one to appeare, as the  
Clerke names them; and they  
are these.

*Iurie called  
by name.*

*Act 1. 5. 9.*

1. Call Faith. Cryer. *Vous  
aues* Faith, which purgeth the  
Heart.

*Iohn 5. 5.*

2. Call Loue of God. Cry-  
er. *Vous aues* Loue of God,  
which is the keeping of the  
commandements.

*Pro. 1. 7.*

3. Call Feare of God. Cry-  
er. *Vous aues* Feare of God,  
which is the beginnaing of  
wisdom.

4. Call

4. Call Charity. Cryer.  
*Vous anes* Charity, which re-  
 ioyceth in the truth.

1 Cor.  
 13. 6.

5. Call Sinceritie. Cryer.  
*Vous anes* Sinceritie, which  
 makes a true Israelite, in  
 whom there is no guile.

Ioh. 1. 47.

6. Call Vnity. Cryer. *Vous*  
*anes* Vnitie, which maketh  
 men to be of one heart, and  
 is the bond of Peace.

Act. 1. 14.  
 and 2. 1.  
 Eph. 4. 3.

7. Call Patience. Cryer.  
*Vous anes* Patience, which  
 worketh experience, and by  
 which men possesse their  
 soules.

Rom. 5. 4.  
 Luke  
 21. 19.

8. Call Innocencie. Cryer.  
*Vous anes* Innocencie, which  
 keepeth harmeleffe.

9. Call Chastitie. Cryer.  
*Vous anes* chastitie, which kee-  
 peth vndefiled.

10. Call Equity. Cryer.  
*Vous anes* Equity, which doth  
 right



right to euery man.

11. Call Veritie. Cryer.  
*Vous auez* Verity, which euer  
ſpeaketh truth.

12. Call Contentation.  
Cryer. *Vous auez* Contentati-  
on, which euer reſts ſatisfied.

Then the Clerke ſaith,  
Countes.

And ſo the Cryer ſaith to  
them, anſwer to your names.

Then the Clerke nameth  
them, and the Cryer telleth  
or counteth them.

*Faith*, one. *Love of God*, two.  
*Fear of God*, three. *Charity*,  
four. *Sinceritie*, five. *Vnitie*,  
ſix. *Patience*, ſeven. *Innocen-  
cy*, eight. *Chſtity*, nine. *Equi-  
ty*, ten. *Verity*, eleuen. *Conſen-  
tation*, twelue.

Then the Cryer ſaith,  
good men and true, ſtand to-  
gether and heare your charge

With

With all these Graces should the soule of man bee endued to proceed against sinne, we should be able to say, that we haue them by the manifestation of Gods Spirit and also to know their power and vertue, and distinctly to be able to reckon them, and so wisely to esteeme them, as the good and true gifts and graces of God; which haue a charge giuen them, which is euery grace his proper gift and all coniointly haue power to discerne of any sin, and to giue a iust verdict thereupon.

This Iury, thus called and impannelled, are commanded to looke vpon the Prisoners at the Bar, vpon whom they are to goe.

This is when wee oppose  
Vertues

*Graces  
wherewith  
we should  
all be qual-  
ified.*

*The charge  
what it is.*

*The Iury  
looke on  
the priso-  
ners.*

*Jury of  
Vertues.*

*A distinct  
knowledge  
of sin ne-  
cessary.*

Vertues to Vices in our meditation, that so by the excellency of the one, we may see the foulness of the other, and so come to the greater love of Vertue, and to the more deepe hatred of Vice. This is the Iurie of Vertues profitable looking vpon vices the prisoners at the Barre.

The Prisoners, though they stand together, yet are they to answer one by one.

So sins must distinctly one by one be arraigned: for we cannot proceed against sinne, but vpon a particular knowledge thereof.

A generall, and so a confused notion of sin (which yet is that which is in most men) will neuer make a man truly to see how his estate standeth with G. O. D., and so

to

to bring vnto death.

The priſoners, at the ſight of the Iury, and naming of them, haue leaue to challenge any of them; if they can giue good reaſons againſt this or that man, they are put off the Iury, and other choſe in their ſtead.

Theſe Priſoners ſeeing ſuch a Iury, preſently begin to challenge them.

*Vnbeleefe* hee cryeth out againſt *Faith*, as his Enemy. *Hatred of God*, againſt the *loue of God*, as his enemy. *Preſumptuous ſinning*, againſt the *Feare of God*, as his Enemy. *Crueltie*, againſt *charity*, as his Enemy. *Hypocriſie*, againſt *Sincerity*, as his Enemy. *Discord* againſt *vntie*, as his Enemy. *Anger, Rage, and Murmuring*, againſt *Patience*, as their

*Iurie chal-  
lenged.*

*What ver-  
tues and  
vices be in  
oppoſition.*

their Enemy. *Murder, Fighting, and Quarrelling*, against *Innocency*, as their Enemy. *Wantonnesse, Adulterie, Fornication, and Vncleannesse*, cry out against *Chastitie*, as their deadly Enemy. *Couzenage, Theft, and Vniust dealing*, against honest *Equity*, as their Enemy. *Lying, Slandering, and False-witnesse-bearing*, against *Verity* as their mortall Enemy. And lastly, *Greedie Desire, Couetousnesse, and discontentment*. cry out against *Contentation*, as their Enemy.

All these together challenge the whole Iury, crying out and saying, (Good my Lord) these men are not to be of the Iury against vs; for your Lordship knoweth very well, and none better, that they

they are all of them our deadly Enemies. Your Honour knoweth that euery one of them hath petitioned to the Lord *Chiefe Iuſtice* very often and importunately, to bind vs all to the good behauiour, and to caſt vs into priſon; as wee haue beene by their meanes. They haue made *Maſter New-man* the keeper and his vnder-keepers to deale very hardly with vs.

It is well knowne (my Lord) that *Chſtity* procured *Maſter New-man* almoſt to ſaniſh *Incontinency* to death. Good my Lord, conſider of vs, theſe are our moſt bloody and cruell enemies; We appeale to your Lordſhip, to God and to all good men that know both them and vs, that it is fo

*Virtue  
bindes corruption  
to the good  
behaviour.*

Our



*The prisoners  
petition to the  
Judge.*

Our humble suit to your Lordship therefore is, that more indifferent persons may be chosen to goe vpon vs, else wee are all but dead men. Wee doe know (my Lord) that there are heere many other of very good and great credit in the world, fit to be of this Iurie, men very well knowne to your Lordship, and to Master Sheriffe, and the worshipfull Gentlemen. These are men of worth (my Lord) of farre more esteeme euery where, then these meane men here, picked out of purpose by Master Sheriffe. These (my Lord) of the Iury are men of small reckoning in the countrey. These liue scattered here and there, almost without habitation, except in poore Cottages

ges; ſo as we maruell (my Lord) how they can bee brought in for Free-holders, hardly any one of them is of any account with men of great eſtates, and of worth, in the Land. Good my Lord, conſider of vs.

Then the Iudge asketh them, what theſe men be; of whom they ſpeake, and what are their names?

Then they answer, My Lord, they are theſe; *Maſter Naturaliſt*, *Maſter Doubting*, *Maſter Opinion*, *Maſter Careleſſe*, *Maſter Chimerell*, *Maſter Libertine*, *Maſter Laodicean*, *Maſter Temporizer*, *Maſter Polititian*, *Maſter Outſide*, *Maſter Ambodexter*, and *Maſter Neutralitie*, all (my Lord) very indifferent men betwixt vs and them.

*Indifferent  
Gentlemen*

men

men, Free-holders, of great meanes; we beseech you (my Lord) to shew vs some pittie, that they may be of the Iurie.

The Iudge informed by those worthy *Iustices of the Quorum* concerning these men so named by the prisoners, and knowing the honestie and good credit of the chosen Iurie; their exceptions against them are not admitted of, and so these indifferent Gentlemen are passed by.

The Clerke therefore is commanded to goe forward, and then he readeth the *Inditement* of euery one in order, one after another, as they be called forth by name, and set to the Barre.

The first which is called  
out

out, is the *Old-man*.

Then ſaith the Clerke,  
Gaoler, ſet out *Old-man* to  
the Barre.

1. *Old man*  
arraigned.

Then he is brought to the  
Barre, and commanded to  
hold vp his hand, and his in-  
ditement is read.

*His indite-  
ment.*

*Old-man*, thou art indited  
here by the name of *Old-man*  
of the Towne of *Enahs* tempta-  
tion, in the Countie of *A-*  
*dams* conſent, that vpon the  
day of *Mans* fall in Paradife,  
when he was driuen out, thou  
diddeſt corrupt the whole  
nature of man, body and  
ſoule, loading all and euery of  
his poſterity, comming by  
generation, with the body of  
finne, making him indiſpoſed  
to any thing that is good, fra-  
ming lets to any holy duty,  
& polluting his beſt actions,  
but

but making him prone to all euill, bringing him captiue to imperious luſts, and ſo cauſing him to liue in continuall rebellion againſt God, contrary to the Peace of our Soueraigne Lord the King; Ieſus Chriſt, his Crowne and Dignity.

What ſayeſt thou to it?

Hee pleades not guiltie. And ſo puts himſelfe to the Triall.

*Evidence.*

Then the Cryer calleth for evidence againſt the priſoner.

*Dauid.*

*Pſal. 51. 5.*

*Iob 3. 4.*

*Iſa. 48.*

Then commeth forth Dauid, whoſe Evidence is this: I was ſhapen in iniquitie, and in ſin hath my Mother conceived me. Iobs is this: Hee cannot bee cleane that is borne of a woman. Iſaiah, his Evidence is, That all are tranſgreſſours from the wombe

wombe. Saint Pauls Euidence  
 is most cleere; for being as-  
 ked what he could say, He  
 answered, (My Lord) this  
 Old-man hath been the death  
 of very many. I haue woctull  
 experience of him, a wretched  
 man hath he made me, He tooke  
 occasion by the Commande-  
 ment to worke all concupiscence  
 in me. He deceiued me and slew  
 me, wrought death in mee, so  
 that in my flesh dwellerth no  
 good, but when I would doe  
 good, euill is present with me, so  
 that through him, the good I  
 would doe, I cannot, and the  
 euill I hate that I doe; He ma-  
 keth warre against the Law of  
 my minde, and bringeth me in-  
 to captiuitie to the Law of sinne.  
 Thus (my Lord) is in me the  
 Seed of Death, from which I  
 desire to be deliuered: and

Saint Paul.

Rom. 6. 17.

Rom. 7. 8.

11. 13. 21.

15. 19. 23.

G

this



this is that I can say.

*Verdict.*

The Euidence being thus cleere, the Iury presently being all agreed, giue in their *Verdict*, and being asked what they say of the prisoner at the Barre, guilty or not, they answer, *Guilty*.

Then he asked what hee can say for himselfe, why sentence should not be pronounced against him?

*Old mans plea.*

Good my Lord, saith he, I am wrongfully accused, and am made the man I am not, there is no such thing as *Originall Corruption*. Pelagius a learned man, and all those now that are called *Anabaptists*, (who well enough know all these *Euidences* brought against me, haue hitherto, and yet doe maintaine it, that *for* *commonly by imitation, and not*

*Pelagius  
Anabaptists.*

aid

D

by

by Propagation, and in-bred  
prauity. Good my Lord, I be-  
seech you, be good vnto me,  
and cast not away so poore  
an *old man*, (Good my  
Lord) for I am at this day  
5564. yeeres old.

Then said the Iudge, *Old-  
man*, the Euidence is cleere,  
those thou hast named, are  
condemned Heretickes and  
as for thy yeeres, in respect of  
which thou crauest pittie, it is  
pitty thou hast beene suffered  
so long, to doe so great and so  
generall a mischief as these  
good men doe witnesse a-  
gainst thee.

O my Lord I beseech  
you then a Psalmc of Mer-  
cie.

*Old man*, the Law of the  
King allowes thee not the be-  
nefit of the Clergie, for  
G<sup>1</sup> The

Rom. 5.33

*The reward of sin is death.* This is his Maiesties Decree, vncchangeable, as the Law of the Medes and Persians.

Obiection.

Good my Lord, that is meant onely of actvall sinne, and not of me.

Answer.

That is not so; for Originall sinne is sinne, and all men know, that children die that neuer sinned by imitation, nor actually after the similitude of Adams transgression, *and death goeth over all, in as much as all have sinned.* If sinne were not in infants, they could not die, heare therefore thy sentence.

Rom. 5.

The Sentence.

Thou (*Old-man*) hast by that name beene indited of these Felonies, Outrages, and murders; and for the same arraigned; thou hast pleaded Not guilty, and put thy selfe vpon

upon the *triall*, and art found  
guiltie; and having nothing  
iully to say for thy selfe, this  
is the Law: thou shalt be car-  
ried back to the place of Ex-  
ecution, and there be cast off,  
with all thy decdes, and all thy  
members dayly mortified and  
crucified with all thy lusts, of  
euery one that hath truly put  
on Christ.

Ephc. 4. 22  
Col. 3. 9. 5

This sentence pronoun-  
ced, the Sheriffe is comman-  
ded to doe Execution; which  
*Religion*, by his *Vader-Sheriffe*  
*Resolution*, seeth throughly  
performed.

The Executioner is he that  
hath put on Christ. Gal. 5. 24.

Execution  
ner

This Prisoner thus proceed-  
ed against, the Gaoler is  
commanded to set out *Ma-  
strisse Heart* to the Barre, who  
is commanded to hold vp

*Mastrisse*  
*Heart tried*

her hand, and then is her inditement read.

Her inditement.

Rom. 2.5.

Eph. 4.  
18, 19.

Luke  
24.25.

*Mistrisse Heart*, thou art here indited by the name of *Mistrisse Heart of Soule*, in the County of the *Isle of Man*, that also vpon the day of Mans fall in *Paradise*, thou becamest corrupted, accompanying the *Old-man*, and also *will* thy man, and hast been so hardened that thou couldest not repent, and so blind, that thou becamest past feeling, and hast made men to giue themselves ouer to all lasciuiousnesse, to worke all vncleannesse, euen with greedinesse, to be also very slow to belecue all that the Prophets haue spoken: and to be so enraged with choller, sometimes as to runne mercilesly on Innocents to murder them

them, and to cause men most  
curstedly to depart from the  
liuing God. Thou hast beene,  
and art also in confederacie  
with all and euery euill  
thought, word, and deed,  
committed against God and  
man. Thou hast been a recep-  
tacle of all the abominations  
of euery sin whatsoeuer, and  
hast had conference with Sa-  
than to lie vnto the holy  
Ghost, and for greedie gaine,  
at the deuils suggestion, hast  
set some on work to play the  
Traitors to the shedding of  
the innocent blood of our  
Soueraigne, contrary to the  
peace of the King his crowne  
and Dignitie. What sayest  
thou to this inditement: guiltie,  
or not guiltie?

She answers, Not guiltie,  
and puts her selfe to the triall.

G 4. Then

Act. 7. 54.

Mat. 23. 4.  
Sc 21. 34.

Ioh. 13. 2.  
Acts 5. 3.

Ioh. 13. 2.



Then the Cryer saith, if any man can giue *Evidence* against the Prisoner at the Barre, let him come; for shee stands vpon her deliuerance: then come in such as can say any thing against her, and first is *Moses*.

*Hearis  
accusers.*

*Moses.*

*Moses*, what can you say against this Prisoner? looke vpon her, see if you know her.

*Psal. 106.  
32, 33.*

*Gen. 6. 1.  
Gen. 6. 11.*

My Lord, I know her well enough, she made me and my brother *Aaron* to speak so vnadvisedly without lips by her passion, that we could neither of vs be admitted to goe into the land of *Canaan*. This I can say of her, *That euery imagination of her thought is onely euill continually*, and that naught she hath beene from  
her

her youth vp.

Moses hauing ended, then  
saith the Iudge, is there any  
more?

To whom answer is made,  
yes (my Lord) there is *Jeremy*  
the Prophet.

*Jeremie-*

*Jeremie* the Prophet looke  
vpon the prisoner, can you  
say any thing on the behalfe  
of his maiestie?

My Lord, this I can say,  
*That shee is deceitfull aboue all  
things, and desperately wic-  
ked: so that no man without  
Gods speciall assistance can  
either finde out her deuices,  
or escape her treacheries.*

*Ier. 17. 9.*

And this more ouer I know  
that she hath beene sent vnto  
and forewarned to wash her  
selfe of her wickednesse: and  
yet for all this she doth lodge  
still ill thoughts in her house.

*Ier. 4. 14.*

Iere. 7. 24.  
and 9. 14.  
and 11. 8.  
and 13. 10.

Yea (my Lord) shee hath seduced many from God, making them to walke after her euill counsels and imaginati-  
ons, to their vtter destructi-  
ons. And I am truely infor-  
med, that there is euer the  
place where the enemies of  
their owne soules doe worke  
their wickednesse and mis-  
chiefes.

Psal. 38. 2.

Is there any more *Eui-  
dences?*

Ezechiel.

Yes, my Lord, heere is  
*Ezechiel.*

Ezek. 10.  
16, and  
3. 33. 1.

*Ezechiel*, what can you say?

My Lord, I can witnesse  
thus much; such is her lewd-  
nesse, that she followed after  
Idols, and after Couetous-  
nesse, which is Idolatry, both  
high Treason and Rebellion  
against God. Yea so very  
shamelesly and lawlesly she  
carrieth

carrieth her selfe, that if such lewd companions come not in to her, she will goe out and follow them.

These be witnesses enough, saith the Iudge, to condemne her, but is there any other?

Yes, my Lord, please you here are more: here is Saint *Matthew*.

Saint *Matthew*, what can you say against the Prisoner at the Barre?

My Lord, I haue heard it from the mouth of my Lord *Cheife Iustice* himselfe (when I did attend vpon him, hee hauing occasion publickely to speake of her) that out of the heart doe come euill thoughts, *Adulteries, Fornications, Murthers, Thefts, Couetousnesse, Wickednesse, Deceit, Lasciuiousnesse, an euill eye, Blasphemie, Pride*

*S. Matthew*

*Mat. 15.  
19.*

*S. Marke*  
*Mark 7.*  
 21, 22, 23.

*Pride and Foolishnesse.* All these euils he witnesseth to come forth of her house: so that it is euident against her by his honors vndoubted testimony, that shee is an harbourer of a company of very bad and vn sufferable guests. *Saint Marke*, here next mee, can witnesse as much.

It is very true my Lord.

Here is an Harlotrie indeed (saith the Iudge) Iurie, if you be agreed giue in your Verdict, what say you of this Prisoner? guiltie or not guiltie?

We say guiltie, my Lord.

Woman, what canst thou say for thy selfe, that sentence according to Law should not bee pronounced against thee?

Ah, good my Lord, take pittie

pitty on mee, a poore weake  
old woman; these men speake  
against me the worst that they  
can, because I would not bee  
ruled by them. They speake  
of malice my Lord. If I haue  
misdemeaned my selfe any  
way, it was by this *Old man*  
my fathers misleadings, (my  
Lord) by whom, I thought,  
that being a woman I should  
be wholly guided. But heare  
me (good my Lord) I be-  
seech you, let not these mens  
testimonies cast me away. For  
I did dwell with as good men  
and better than they are, or  
euer were (my Lord) as other  
can witnesse to my great  
commendations.

Then saith the Iudge, who  
are these I pray you?

I dwelt (My Lord) with  
King *Dauid*, with King *Solo-*  
*mon*

*Hearts plea  
for her selfe*

*Psal. 119. 1.  
1 Chro 39  
19. 11. 12.*



Nehc. 9. 8.  
Isa. 38. 3.

Ignorant  
people praise  
their hearts.

mon, and was in their house held to be a *perfect Heart*: so was I after accounted in King *Asa's* house. Yea my Lord, with *Abraham* the father of the Faithfull, was I found *faithfull*, and such hath beene my credit, that I was well spoken of euen to God himselfe by good King *Hezekiah*. That all this is true that I say, I beseech you to aske *Isaiah* the Prophet, as also *Nehemiah*, and others that haue recorded the same.

Besides all these (be pleased to heare mee, good my Lord) aske all the Countrey people, & they will with one mouth speake well of mee. They haue (say they) a good *Heart* towards God, and that euer since they were borne, they neuer found me so wicked

ked as these witnesses are pleased to speak. I hope therefore (my Lord) that you will be pleased to be good to me, good my Lord pittie a very old aged poore woman, as euer you came of a woman.

Woman, Woman, for the witnesses against thee, they are without exception, and thy owne mouth doth condemne thy selfe, in that *first*, thou dost cofesse, that thou wouldest not bee ruled by them when these holy men were sent vnto thee, and that with speciall command from his Maiestie to see thee reformed. *Againe*, that thou dost acknowledge thy self to haue beene wholly led by the *old-man*, one now most iustly condemned by the Law to be crucified.

*The Iudges  
speech is  
over.*

As

Mat. 13.  
Luke 18.

*The Heart  
is twofold.*

*Sanctified*

*Corrupt.*

Astouching *Dauids* heart,  
*Solomons* heart, *Asa* his heart,  
the faithfull heart of *Abra-*  
*ham*, and the vpright heart of  
*Hezekiah*, neuer an one of  
these was thy selfe, thou dost  
lewdly seeke to deceiue by  
equiuocation, and to beguile  
the standers by with thy triks  
of *Iesuiticall* couzenage. True  
it is that there is great com-  
mendation of an *Heart*, and  
the same to be an honest and  
good heart, an vpright heart,  
a faithfull heart. But woman,  
this is the heart sanctified and  
purged by faith in all those  
that are borne a new of water  
and the holy Ghost: but this  
is not that which thou art, the  
naturall and corrupt heart:  
Thou art that commendable  
heart in name onely, but not  
in quality: therefore thy boa-  
sting

ſting is vaine, thy pleading ſubtiltie, verifying *Jeremiahs* Euidence of thee, that thou art very deceitfull.

As for the vulgar praizing of thee, it is through their owne ſelfe-loue, & fooliſh ſelfe conceit, & their vtter ignorāce of thee, that maketh the to ſpeak ſo well of thee. Thou doeſt therefore but triſle away the time, & trouble the aſſembly.

As for thine age, it procureth thee no pittie at all, becauſe thou haſt beguiled, vndone, and bewitched ſo many. Thine age ſhould haue taught thee better things, but thy obſtinacy in wickedneſſe would not ſuffer thee. Heare therefore thy ſentence.

Thou *Miſtriſſe Heart* haſt beene indited by the name of *Miſtriſſe Heart*, of thoſe Felonies,

*Sentence  
againſt  
Miſtriſſe  
Heart.*

*Her puniſh-  
ment.*

*Pro. 4. 23.  
Heb. 3. 12.*

lonies, murders, Conſpiracies and rebellions, and for the ſame haſt bin arraigned; thou haſt pleaded not guiltie, haſt put thy ſelfe to the triall, and beene found guiltie, hauing nothing iuſtly to ſay for thy ſelfe, this is the law. Thou ſhalt be carried backe from whence thou cameſt, and there liue condemned to perpetuall imprisonment vnder *Maſter New-man* the keeper, without baile or maine prize. *Guoler*, take her to thee, looke to the priſoner, and keepe this *Heart diligently*, and take heed leſt there bee at any time in you an heart of infidelity, to depart from the living God. *Maſter Sheriſſe Religion*, and the *Vnder Sheriſſe Reſolution*, doe ſee it performed very carefully and ſpeedily  
accor.

according to the sentence gi-  
uen.

After *Mistrisse Hearts* ar-  
raignment, and condemnati-  
on, *Wilfull Will* is commanded  
to the Barre, and to hold vp  
his hand, and his inditement  
was read.

*Wilfull Will*, thou art indi-  
ted by the name of *Wilfull*  
*Will*, of the Towne of *Free*,  
and in the Countrey of *Enill*,  
that thou partaking with *Old-*  
*man*, and lewdly liuing at the  
bent of *Mistrisse Heart*, hast  
beene a Champion for them,  
ready to act all their villanies,  
and vpon euery morion of  
theirs, or any sollicitation of  
those her harlotrie maids, her  
passions, hast from time to  
time gathered together all  
the powers thou couldest  
make within this *Isle of Man*,

*Will ar-*  
*raigned.*



to raise Rebellion, and by force and armes hast often attempted to rush in and vpon his Maiesties *Garison* appointed for the safe keeping of the Towne of *Soule*, and so of the whole *Iland*, and thereby hast giuen occasion to the Enemies, to seeke to inuade the same, contrary to the peace of our Soueraigne Lord the King, his Crowne and Dignitie.

What sayest thou to this Inditement, guiltie or not guiltie?

His answer was, not guiltie (my Lord) and so put himself vpon his tryall by God and the Countrey.

*Witnesses  
called out.*

Then were witnesses called out, and the first of them was the Captaine of the *Garison*, which was one *Captain Reason*. This

The Captaine comming before the Iudge, was asked what hee could say, for the King, against the prisoner at the Barre?

My Lord, saith he, by my Soueraignes appolntment, I was made Captaine of this Garrison in *Soule*; and his Maiestie also was pleased to place this prisoner in the same for his seruice, but yet vnder mee, and at my command, and not to doe what he himselfe listed.

But he hauing conceited himselfe to be free, and not vnder controlement, and being growne Full, he hath by the bewitching of Mistris *Hears*, and her maides endeuoured to beare all the way, treading downe with contempt all my lawfull commands,

*Captaine  
Reason.*

Reasons and  
arguments  
to convince

mands. I made many fortifi-  
cations against his violent  
courses, to restrain his out-  
roades, least therby he should  
haue made way for his En-  
emies breaking in vpon vs, to  
the danger of the whole  
Island; but all these fortifica-  
tions very often he hath defa-  
ced, & by the force of strong  
passions, he hath borne them  
downe before him, without  
any regard of supreme or sub-  
ordinate authoritie whatsoe-  
uer. He may well (my Lord)  
be called *Wilfull Will*, for ex-  
cept he be more vnder subie-  
ction, neither I his Captaine,  
nor ever an Officer in the  
whole band, will be obeyed,  
yet assuredly (my Lord) if  
he be not curbed, the whole  
Towne of *Souls*, will be over-  
throwne, and all the Island  
fall

Chortling my Lord you into such  
and with 17<sup>th</sup> Jan<sup>r</sup> and his strait & god  
in heaven and man

Thommas will for his barbe

fall into the Ecnemies hand,  
to the great dishonour of his  
Maiestie. And this is that  
which I haue for the present,  
to say. My officers, if it please  
your Lordship to haue them  
called, can say very much a-  
gainst him.

Then saith the Clerke,  
Cryer, Call in captaine Rea-  
sons Lieutenant.

Whats his name, saith the  
Cryer?

He is, saith the Clerk, cal-  
led *Discourse*.

Lieutenant *Discourse*, come  
into the Court, *Kous* and the  
Lieutenant.

*Lieutenant*, what can you  
say touching this *Wilfull will*,  
the prisoner at the Barre?

My Lord, my Captaine  
and I haue had many occasi-  
ons of much conference, up-  
on

*I am  
sum is like to be witness  
The Lieu-  
tenant his  
witness.  
all is to be  
done*

*The Lie-  
tenant his  
witness.  
all is to be  
done*

on euery serious busines, into which this prisoner hath often intruded himsele, and thereby hath greatly hindred our designments. For say we what we could, hee would haue all things goe after his pleasure, and onely to satisfie the lust of Mistris *Heart*, and some of her drabs, on whom he hath attended, and by whom he hitherto hath beene too much ruled, and I may say, most strangely bewitched, hauing no power to denie them anything.

Our *Ancient* (my Lord) can further informe you.

How call you him, saith the Judge?

Hee is called (my Lord) *Profession*.

Then saith the Oryer, *Ancient profession*, come into the Court

*Court, Your anes Profession.*

*Ancient,* What can you say for the King against the Prisoner at the Barre?

My Lord, when I bare my colours of a *Holy conuersation*, and displaid the same in *word* and *Deed* before the company, he hath attempted, and that not seldome to rend and teare them; and this not onely within our selues, but sometime also before, and in the very sight of the Enemy hath sought to deface my colours, through his violent disposition, vnrained nature, with the helpe of enraged passions, to my vtter disgrace, and not to mine onely, but to the whole *Band* of good qualities, gifts and graces in the towne of *Saint*.

So heady he is, and so per-

H

uerfly

*The Ancient his wis-  
nesse.*



uerfly bent to his owne will that he neuer regardeth, for the present, what may happen afterwards. Our two Sergeants can more at large discover him, if it please your Lordship to heare them: Here they stand by me.

What doe you call them, saith the Iudge? My Lord, saith the *Ancient*, the one is, Sergeant *Vnity*, and the other is Sergeant *Order*, worthy Souldiers (my Lord) and very seruiceable for good gouernment. Sergeant *Vnitie*, come in, What can you say of this prisoner?

Sergeant  
*Vnities*  
wittnesse.

My Lord, when all the whole band louingly, as one man, were obedient in althings, he vpon euery least discontent did mutinie, and endeouored to set vs at ods one against another

another. He hath adhered to  
secret Conspiracies of inbred  
Corruptions; yea, and hath  
not beene onely found to fa-  
uour, but also to stand for, and  
to grace our open enemies,  
euen Satans Suggestions, and  
the pompes and vanities of  
this wicked world; to whom  
he hath beene so seruiceable,  
as if hee had beene a prest  
Souldier for them, forgetting  
his faith and allegiance to  
his owne Soueraigne. If he  
benot (my Lord) suppressed,  
he will at the length bee our  
viter ouerthrow. My fel-  
low, Sergeant *Order*, can say  
more.

Seargeant *Order*, What is  
that you haue to witnesse  
against the prisoner?

My Lord, whensoever he  
commeth out of that lewd

H 2

Har-

*Seargeant  
Order  
witness.*

Companions  
to Wilfull  
Will.

Harlots house, Mistris Hearts  
and from among her young  
Strumpets, he is so enraged,  
as hee behaueth himselfe  
more like a sauage beast than  
a man: all is by him put out  
of order, our Captaine cannot  
rule him, especially when he  
hath gotten a pestilent fel-  
low, one *Obstinacy* to accom-  
pany him, and another cog-  
ging deceitfull companion,  
called *Shew of God*, to hear-  
ten him in his forward cour-  
ses and bad intisements. Of  
himselſe he is ill enough, but  
these (my Lord) make him  
vncapable of good Counsell,  
or of the best aduice that  
our Captaine can giue  
him.

Where are, saith the  
Iudge, these fellowes, why  
werd they not apprehended  
and

and brought in hither with him.

My Lord, as soone as hee was attached and brought vnder authoritie, they both presently fled: Our Captaine Reason made diligent search after them, but could not finde them. For my Lord, these Companions durst neuer appeare with him, but when they knew him to bee wholly bent to his owne will, & when they were very sure our captaine had not strength enough with him to withstand them, otherwise they would keep close and not apparently be seene to countenance him. If order might be taken for apprehending of these, there would bee some hope of better gouernment in this prisoner, it heapt to be released.

Vpon this the Iudge gaue order to Master Sheriffe, to his *Vnder Sheriffe*, and to all the Iustices of the Bench for the speedie apprehending of these two lewd and rebellious companions. Then the Crier, was commanded to call in one witnes more, which was one of the Corporals of the Band, whose name was *Discipline*, who being there attending presently appeared.

The Corporall being at the Barre, it was demanded of him what hee could say, more then had beene spoken?

Corporall  
Disciplines  
witnesse.

My Lord, saith he, though verie much hath beene spoken, & that most truly against him, yet haue I more to say than hitherto hath beene spoken by any of them. It is well knowne

knowne, my Lord, to the whole *Corps de Garde*, how vnruely he hath beene after the setting of the watch, such conceit he hath euer had of his freedome (my Lord) that my very name hath beene odious vnto him. Hee hath gotten such libertie, that hee could neuer endure to bee disciplined. Our armes he hath taken and made them often vnseruiceable.

Our *Powder* of holy affections he hath damped, the *Match* of feruency of spirit he hath put out: the *Small shot* of spirituall eiaculations hee so stopped as in time of neede they would not go off; of the *sword* of the Spirit, the Word of God, he quite tooke away the edge: he brake the *Helmet* of saluation, bruised the *Breast*.

*Will is a  
great bin-  
derance to  
spirituall  
warfare.*



plate of righteousness, the  
*Shield* of Faith he cast away,  
& vnloosed the *Girdle* of ve-  
rity. The *points* of all the pikes  
of diuine threats by presump-  
tion he so brake off, as they  
had no force to pricke the  
*Heart*. Hee would (after the  
*Watch* was set) of himselfe  
without the Word goe the  
round, & diuers times meeting  
the *Gentlemen of the round*, ho-  
ly Meditations & diuine Mo-  
tions, he would stop their pas-  
sages and turne them back a-  
gaine. And not seldome hath  
he fallen vpon the *Sentinells*,  
quick apprehensions, and put  
out their eies, so as they could  
not, if the enemies had ap-  
proached, haue discerned the.  
My Lord, by his wilfull vnru-  
lines, & by his obstinate Ma-  
sterfulnesse, he hath often in-  
dangered

endangered the whole *Masse* of  
*man*; the lower part called  
*Corps*, and the higher called  
*Soule* and in a manner deliuered  
 them into the enemies hand.  
 For the common Souldiers,  
 the powers and faculties of  
 both are too often swayed by  
 him, to follow him in his re-  
 bellious courses. And there-  
 fore, my Lord, if he be not  
 suppressed & brought in obe-  
 dience to our worthy Cap-  
 taine, hee will surely at the  
 length yeeld this his Maie-  
 sties right into the hands of  
 forraigne powers, which dai-  
 ly watch to haue by him some  
 opportunitie to inuade vs.  
 They haue (my Lord) often  
 assailed our *Castle of Confi-*  
*cence*, raised vpon the  
 Mount of Gods mercies,  
 hoping onely vpon his  
 H<sup>is</sup> helpe

helpe to make a breach there-  
in and entering to cast vs out;  
we therefore beseech your  
Lordship to haue iustice a-  
gainst him.

Then saith the Iudge, you  
aske but right, and that which  
in my place I am bound to  
yeeld you, without respect of  
persons.

Honest men of the Iurie,  
you haue heard what all these  
Gentlemen haue witnessed a-  
gainst him, if you be agreed  
of your Verdict, giue it in;  
what thinke you of the priso-  
ner, guilty or not guilty?

They answer, guilty, my  
Lord.

Then the Iudge turneth his  
speech to the prisoner, *Wilsull*  
*Will*, thou hast heard what all  
these haue witnessed against  
thee, what canst thou now say  
for

for thy self, why the sentence of death should not now be pronounc'd against thee?

My Lord, I am a Gentleman free borne, and ever like a Gentleman brought vp in liberty. And though I was in some sort to be ordered by Captaine *Reason*; yet I euer held my selfe his equall, and stood vpon my freedome of chusing or refusing, or of suspending the action. He had no authoritie to enforce me further then it pleased my selfe. I haue alwayes bin a free man (my Lord) from seruile obedience to any man and owe subiection to none but onely to my Soueraigne. I cannot deny but that Captaine *Reason* hath offered daily to aduise me, and I haue not euer wholly reiected his coun-

*Will speaks  
to the Iudge*

counsell: If I haue at any time miscarried, it was through the lewd Mistrisse *Hearts* deceiueablenesse and the violence of these her passionate affections misleading mee, for want of deliberation before I either chused or refused the thing obiected before me.

I doe here (My Lord) ingeniously confesse the trueth of all that which these witnesses haue spoken against me, for which I heartily craue pardon.

I also do freely acknowledge that I stood too much vpon my birth, and Gentry, as too many at this day doe, hauing neuer a good quality besides to brag or boast of. I took it for granted, that my Gentrie stood in idlenesse, pleasurable

*Abuse of  
birth and  
gentry.*

surable delights, hawking  
hunting, and haunting. Ta-  
uernes, drinking of Healths,  
whiffing the Tobacco pipe,  
putting on of new and  
variety of fashions, in Hat  
and in haire, in cloathes and  
in shoe-ties, in bootes and  
in spurres, in boasting and  
bragging, in cracking of  
oathes, in big looks, great  
words, and in some out-bea-  
ring gestures the formes of  
Gentry: which I verily sup-  
pose should sufficiently of it  
selfe haue borne me out, in all  
my extrauagant courses, in  
my licentious liberty, and la-  
sciuious wantonnesse in Mi-  
strisse Harts house, through  
which I was brought in-  
to all these rebellious dis-  
orders, for which I iustly  
deserued my Soueraignes  
indigna.



indignation, of whom I humbly craue mercy and forgiuenesse, Good ( my Lord ) take pittie vpon me.

*Judges  
speach to  
Will.*

*True Gen-  
try what.*

*wilfull-will*, I am sorry that thy deserts are no better, being so well borne, and that thou hast so abused thy Gentry to thy shame and confusion; through thy vaine mistake, and foule abuse of the conceit of Gentry which consists of noblenesse of spirit, honourable endowments of mind, praise worthy qualities, and seruiceable employments for the King and Countrey; and not in such base conditions as thou hast named vsfitting altogether true Gentrie, being indeed the fruits either of degenerating spirits from the worth of their Ancestors, or the property of new vpstarts, neuer

neuer having had the right  
breeding of true Gentry, nor  
the vnderstanding of the true  
qualities of a gentleman in-  
deed.

But seeing thou art hum-  
ble and penitent, and mayest  
doe his Maiesties good service  
hereafter, thy deserved sen-  
tence shall be deferred off, till  
his Maiesties pleasure bee  
further knowne concerning  
thee: yet in the meane space  
thou art to bee bound to thy  
good behauiour, and be car-  
ried back againe, to remaine  
vnder the custodie of Master  
*New-man*. Gaoler, take him  
to thee, and see him forth  
comming whensoever hee  
shall be called for.

Then said hee, I humbly  
thanke your Lordship, and  
so bowing himselfe to the  
Bench,

Bench, hee is carried away from the Barre, to the place from whence hee came, to remaine Prisoner vntill hee should bee released.

After hee was remooued, the Gaoler was commanded to set Mistresse Hearts Maids to the barre. But vpon deliberation they were sent to Ward againe vnto another time. The reason was, for that two great Traytors and Rebels, chiefe amongst the damned erue, were presently to bee arraigned, which would take vp the allotted time before the Court should breake vp and the Bench arise.

These two were Coniurers, and Idolatres, Capitall Theeues, pestilently malicious

Two Capitall sinners.

chieuous against God, his  
Worship and Seruice, a-  
gainst the Church, and a-  
gainst the Common-weale.

Couetousnesse was ioy-  
ned with idolarry, because he  
is also called Idolatry. Now  
all other prisoners remoued,  
and the *Iudge* with the *Bench*  
ready for these, the *Clerke*  
willeth the *Crier* to command  
the *Gaoler* to set *Couetousnesse*  
to the Barre, which the *Gaoler*  
doth forthwith.

Then saith hee vnto him,  
*Couetousnesse*, hold vp thy  
hand and heare thy Indite-  
ment.

*Couetousnesse*, thou art  
here indited by the name of  
*Couetousnesse*, in the Towne  
of *Want*, in the Countie of  
*Nenerfull*, that from the day  
of thy first being thou hast  
beene

Col. 3. 5.

*Couetous-  
nesse* used.

*His indite-  
ment.*

1. Tim.  
6.10.

Mich. 2. 2.

been the root of all euill, ha-  
uing made some to play the  
Theeves, others to commit  
Treason against our Soue-  
raigne Lord the King, others  
to murther Innocents for  
their inheritance. Thou art  
also here indited for bribery,  
extortion, oppression, vsury,  
iniustice, coufenage, vnmer-  
cifulnesse, and a multitude of  
outragious villanies: besides  
thy hindering men in holy  
duties and meanes of Saluati-  
on, forcing them headlong to  
to their destruction, contrary  
the peace of our Soueraigne  
Lord the King, his Crowne  
and Dignity.

What sayest thou to this  
Inditement, guiltie or not  
guiltie?

He answereth not guiltie  
(my Lord) and so hee pers  
himselfe

himselfe vpon the triall.

After this the parties that can giue Euidence are called in, and first *Repentance* is commanded to produce his witnessess.

*Repentance*, what can you say?

My Lord, since the Prisoner was committed to prison and put into *Ward*, some of my witnessess are dead, as *Achan*, *Abab*, and *Indas*.

Then saith the Iudge, look the Records *Clerke*, and reade them.

My Lord, I reade here that *Achan* confessed that by *Conuetousnesse* he was mooued to looke vpon a wedge of gold, and so couering, stole it, and with it a *Babylonish* garment, to the death and destruction

The first  
Euidence  
against him  
is repent-  
tance.

What euill  
Conuetous-  
nesse hath  
done.  
Iosh. 7.



1 King. 21

struction of him and all his, also I here find, how through *Covetousnesse* *Ahab* longed for poore *Naboths* Vineyard, and so eagerly, as he fell sicke for it, because he could not haue his will. But *Iſabel* procured by his leane and liking the death of *Naboth* and his sons, and so got possession of the Vineyard. Moreouer, I find here, that *Iudas* confessed how he betrayed the innocent bloud of our Sauior through *Covetousnes* and desire of money. This is all the Confession my Lord, in the *Records*.

Then the Iudge willeth the Constable and his Assistants which were at the apprehending of him to be called, who made their appearance.

*Constable*, what can you say, and those that were with you

you against this prisoner at the Barre.

My Lord, when we went to make search for him, he hid himselfe so close, as we had much ado at first to find him in Mistrisse Hearts house; who had almost perswaded vs that he had not bin there, vtill I learned it from *Dauid* the man of God, whom I had found petitioning the *Lord* *Chiefe Iustice* for a warrant of the good behauiour against the *Couetousnes* of the Heart. Then thought I certainly hee is here in this house: for if *Dauid* feared to haue him in his heart, that gaue so many millions of gold & siluer, 3300 Cartload of Treasure for the building of the Temple, can I thinke him not to be here? I sought therefore diligently my

It troubles  
and dar-  
kens the  
understand-  
ing.

*Dauids care*  
to prevent  
couetousnes  
Psal. 119.  
36.

W<sup>th</sup>out  
diligent  
search it is  
hard to find  
out all  
couetousnes.

my Lord, and found him, but before I could attach him, he was got into a darke corner and attempted to blow out my candlelight, and to haue escaped me. But I and my Company tooke ſuch diligent heed to him, as hee could not get from vs: yet before we could binde him, and bring him away, he endeououred to miſchieue as many as came neere him, and would by no meanes obey my Warrant, as the reſt here (my Lord) can tell if you pleaſe to heare them. Then began euery one of them to ſpeake.

*Carre com-  
plaint.*

*Carre* complained, that he had almoſt choaked him with the world and worldly buſineſſes, ſo as hee had no leaſure to minde heauenly things.

*Cleering*

*Clearing* accused him that he had so vndermined his vnderstanding at vnawares, as almost he had broken the neck of his good name and reputation of his profession and Religion.

*clearing  
accuseth  
him.*

*Indignation* complained that hee had well nigh lost his life by him: for whereas before he could not behold Sinne, but with an holy anger; now profit of Sinne, through this cursed Couetousnesse, made him looke cheerefully vpon it, and heartily welcome it for profits sake.

*Indignati-  
on com-  
plaineth.*

*Fear* complaineth, that he did bewitch him: for said he, whereas before I was tender hearted and trembled at Gods Word, desire of gaine made mee loath to lose

*Fear  
accuseth  
him.*

my

my commodity, though I got it with Sin.

*Veboient  
desire hurt  
by him.*

*Veboient* desire did greatly complaine of his violent setting vpon him, to make him eager after earthly things, so as he could hardly take any rest.

*Zeale  
blunted.*

*Zeale* complained, that he stricke himselfe hard vpon the head, as the blow made him in hope of gaine, almost without sence of Gods glory, which before he preferred aboue all things in the world.

*Revenge  
made weak*

Lastly, *Revenge* complained that the prisoner had attempted to murther him, and so wounded him, as whereas before he could master sin, now he was growne so weake, as any gainfull sin was able to master him, and to

to bring him vnder command.

When theſe had ſpoken what they could, the reſt were brought to giue eu- dence, and theſe alſo were men of very good account, and of great worth in their Countrey; *Maſter Church,* *Maſter Common-weale,* *Maſter Houſhold,* *Maſter Neigh- bour-hood,* and *Maſter Good- worke,* who hauing answered to their names, they giue in Euidence one by one.

Other wit-  
neſſes pro-  
duced.

*Maſter Church,* what can you ſay againſt the priſoner at the Barre?

*Maſter Church his*  
wiſneſſe.

My Lord, I am not able to reckon the particular miſ- chiefes he hath done againſt me. There falleth neuer a Benefice of any reaſonable value, but hee ſets many to



runne and ride after it, and offer largely for it, and maketh some *Patrons* theenes, and to admit many an *Ignoramus* into the charge and cure of Soules: and many a Minister to be a periured Simonist before God. He maketh not a few to heape vp meanes, not onely for maintenance, but also to make themselves great; and many which come in freely to neglect the care of their flockes, and to seeke after their fleeces, to care to bee rich, and to follow so after the world, as that either they giue ouer to preach, or doe make them preach at home very idly, seldome and vnprofitably, though abroad either for their hire, or applaudity more diligently and commendable.

When

When people come to Church (my Lord) he mar-  
 reth their deuotion and ha-  
 leth their soules out of the  
 Church, to make them to be  
 walking their grounds, tal-  
 king with their friends, plot-  
 ting businesses, and to be go-  
 ing some iourney, to be at  
 some Market or Faire, to be  
 counting their debts, follow-  
 ing their debtors, reckoning  
 vp their loane vpon Vsury,  
 their profits and gaine, here  
 and there, not without feare  
 of losses. And all these things  
 (my Lord) with many other  
 worldly thoughts, whilst  
 their bodies are in Church.

When people come from  
 the Church, he choaketh the  
 seede of Gods word, that it  
 thriue in very few, and of  
 these few, it is more in talke

I a

than

People bin-  
 dred by co-  
 nsecration  
 the Church

Mat. 13  
 People bin-  
 dred by co-  
 nsecration  
 the Church

than in practice. He keepeth (my Lord) many from the Church, causing them to set the Lords Day apart, not for his seruice, but for their worldly affaires, because they will not take another time for hindering their profit in the weeke dayes.

Much more (my Lord) I haue to say, but I am loth to betoo tedious.

You Master Church haue spoken sufficiently and enough to condemne him.

Call Master Common-Weale.

Master Common-Weale, what can you say on the Kings behalfe against the prisoner at the Barre?

My Lord, this man hath entred so farre into all busi-  
nesses

Master  
Common-  
weale is  
ascended

nesses, as he hath almost vtterly vndone me. Hee propoundeth Offices to sale, and so maketh the buyers to sell their duties for profit to make vp their monies. Hee hath monopolized commodities into his hands, inhanced the prices of things, to the great griuance of the Kings Subiects. Hee (as your Lordship well knoweth) hath miserably corrupted the course of Iustice, by briberie, by making many Lawyers pleade more for Fees, than honestly, for the equitie of the cause; by delaying the cause, by remoouing it from one Court to another; till men bee vndone. Hee hath, to get his desire, suborned false witnesses, counterfeited

Evidences, and forged Wils.  
Good my Lord, let some order be taken with him, else he will vitterly bring me to ruine and all mine for euer.

Call Master *Houſhold*.

Master *Houſhold*, what can you ſay concerning the Priſoner?

Maſter  
Houſhold  
his anſwer.

My Lord, this wicked *Conetousneſſe* keepes holy exerciſes out of priuate houſes; he will not let parents haue any time to inſtruct their children, he maketh Maſters vſe their ſeruants more like beaſts than men, they are ſo wholly imployed in worldly buſineſſes: as for their ſoules there is no care taken, but they are left to liue as ſouleleſſe men. He cauſeth niggardly houſe-keeping, and ouer labouring of ſeruants. He breedeth

breederh much contention,  
chiding, and too much vse of  
ill language by Mistresses and  
Dames, yea, betweene men  
and their wiues in their Fa-  
mily, to the great grieve and  
ill example of their children  
and seruants.

Yea (my Lord) he hath  
made children to be cruell to  
their parents, brethren and  
sisters to hate one another,  
neere of kindred & blood to  
goe to Law one with ano-  
ther, for and about diuiding  
goods, lands, and inheritan-  
ces; yea, I can witnesse this,  
that he hath made them mur-  
ther one another: Children  
their Parents, Husbands their  
Wiues, and one brother ano-  
ther. It would be too long to  
particularize, how great e-  
uils, and how many waies he

*Cruelty of  
Consciousnes*



hath iniured me and all mine.  
But because other witnesſes  
ſtand here by me, I will trouble  
your Lordſhip with no  
more complaints at this  
time.

Call Maſter Neighbour-  
hood.

Friend, What is it that  
you can ſay touching this pri-  
ſoner?

*Maſter  
Neighbour-  
hood his  
witneſſe.*

My Lord, this unhappie  
man hath altogether diſuni-  
ted mens affections, ſo as in  
our towne there is very little  
loue: hardly will one do ano-  
ther a good turne freely, but  
either it muſt be one for ano-  
ther, like for like, or in certain  
future hope for gaine. This  
wretch hath almoſt baniſht  
all friendly ſocietie; euerie  
man is ſo now for himſelfe, as  
he neglecteth his neighbour  
almoſt

almost wholly. He maketh  
them trespasse one another,  
to rob cunningly one ano-  
ther in buying and selling,  
and to fall out with bitter  
rayling, and vnneighbourly  
languages for a pennie losse,  
and causeth many suits and  
brabbles. We are (my Lord)  
indeed miserably disquieted,  
and almost vtrerly vndone by  
him. For (my Lord) we were  
a company of very good  
neighbours till hee became  
*Landlord*: here dwelt *Amitie*,  
*Kindnesse*, *Gentlenesse*, *Love*,  
*Peace*, *Charity*, *Patience*, *Good-*  
*nesse*, *Ready-goodwill*, *Forget-*  
*fulnesse of wrongs*, *Sociablenes*,  
*Good turnes*, and *ioy*, but most  
vniustly by his cruelty and  
wrong dealing hee hath dis-  
placed them, and brought  
(my Lord) a company of in-

*Good neigh-  
bours and  
peaceable.*

Gal 3.  
All neigh-  
bours and  
very un-  
quiet.  
Rom. 2.

1 Tim. 3.

The best  
kindnesse  
of the Co-  
mets.

No harme,  
the best  
man among  
the cou-  
tous.

ferall spirits, for so I thinke  
I may without offence call  
them, which are these: Ha-  
 tred, Malice, Envie, Wrath,  
 Anger, Churlishness, Discord,  
 Niggardlinesse, Sturdinesse,  
 Strife, Debate, Variance, Emu-  
 lation, Sedition, wrangling,  
 Fraud, Deceit, Malignity, De-  
 spight, Vnnaturalnesse, impla-  
 cablenesse, Vnthankfulnessse,  
 Fiercenesse, Highmindednesse,  
 Selfe-love, Makebate, and Vn-  
 mercifulnesse. The best that  
 he brings in (my Lord) are  
 Costlesse Complements, Faire  
 Speech, How doe you, Good-  
 morrow, Good even, Glad to see  
 you well, word-welcome, Will you  
 drinke, Farewell, Yours to com-  
 mand, and such like; also one  
 Little good, with another cal-  
 led Soone-lost, and amongst  
 these No-harme is greatly  
 com-

commended, but neuer a  
*Good man* amongst them,  
much lesse any *Too-good* to be  
found in the Parish, except  
more in name, than in deed.  
And this is that which I haue  
to say my Lord, at this time.

Call out Master *Good-  
worke*.

Master *Good worke*, what  
can you say touching the pri-  
soner?

My Lord, there hath been  
so much spoken that I need  
say nothing; yet none haue  
more in't cause to complaine  
than I haue: for he hath en-  
deauoured to his vtmost to  
roote me out, and all my po-  
sterity, *Bounty, Liberality, and*  
*Hospitality*.

My Lord, we by reason of  
him, daily stand in feare of  
our lines; all the countrie  
crieth

*M. Good-  
worke his  
accusation.*

*Couetousnes  
an enemy to  
good works.*

crieth out, of him in their loue to vs, who well know how often he hath attempted to murder vs.

He hath put out of ioynt both the armes of my Sonne *Bounty*, and almost broken the backe of my Son *Liberality*, that he hardly at any time goeth vpright, and all know this, that he hath violently set vpon my sonne *Hospitalitie*, and forced him out of doores, and in his stead hath let in *Pride of apparell*, *Sumptuous building*, *Affectation of vaine Titles*, whom hee hath made to shut the doores, perswading them that to maintaine their state, they must increase their reuenues, by new purchases, by racking of rents, by inhauncing their fines, and incomes, all little enough

nough to vphold their outward state, and vaine pompe abroad. And this (my Lord) is that which for the present I haue to say.

Then it was asked if all were come in, that should giue Euidence?

Answer was made: my Lord here is onely one man more, poore *Pouerty*, brought hither by authoritie to giue Euidence, may it please you heare him.

Call in *Pouerty*.

*Pouerty*, What canst thou say against this Prisoner at the Barre?

Good my Lord, I haue reason to curse the day that euer I knew him, and hee onely it is that hath brought mee to this poore state.

*Pouerty*  
his grie-  
uous com-  
plaint  
against Con-  
uoufnesse.



*The Covetous are  
unmerciful  
in seeking  
their owne  
gaine.*

I was a man of some credit, my neighbours well know; till I had to doe with him, who would lend mee nothing but vpon vsurie, and that vpon great bonds and morgage of lands: and so greedy a Wolfe was he vpon his prey, that if I missed but one day of payment, hee would take the benefit of the Morgage, or forfeiture; or if he forbore longer, I paid him by presents and gifts so much with the vse, as made me to groane vnder the burthen, feeling my selfe in an irrecoverable Consumption. Sometimes to keepe day with him, I was enforced either to buy for time, or else to sell something out of hand to make readie monies: either of which was as bad or worse than

than the biting of vsurie, for when *William Greedie* a brother of his, or also *Gaine* his Cousin perceiued my need, oh how did he in selling for time extort from me, and in buying for readie monie presse me? So that to escape a whirle-poole, I fell into deuouring gulfes, and thus hee vndid me.

And being not therewith content (wo vnto him) when I became tenant (my Lord) who was before a good *Free-holder*, he put into our *Land-Lords* heart, to depopulate our whole parish of *Wealth*, (for so it was called) and there in stead of many honest inhabitants and good house-keepers, he set a Shepheard and his Curre to feed his flocks. This also is he (my Lord)

is depopulated Parish.

*Covetous  
will giue  
nothing but  
by Law.*

Lord) that maketh men of faire lands (which might liue well on their owne reuenues and demeanes) to take farmes into their hands, and to driue out such as had beene mercifull releeuers of their poore neighbours. In our poore estate we haue sought to him for releefe, but in stead of comfort, he hath railed on vs, threatned to whip vs, and to send vs to the *House of Correction*. Nothing will he doe for vs, but what by Law he is enforced vnto, though he keepe his Church, & can sometime also talke of Religion. Hee beggers all of vs (my Lord) on worke he will not set vs, and yet will not suffer vs to seeke abroad for releefe. He neuer seeth vs, but his heart riseth against vs. Hee rather will

will aduenture his own dam-  
nation, than part with one  
pennie, except it be to goe  
gay, to buy and purchase for  
him and his. Yea (my Lord)  
that all may know his merci-  
leſſe crueltie, when we haue  
wanted reliefe, and begged  
of him, he hath counſelled vs  
to ſhift for our ſelues, and  
ſteale out of the ſtackes of  
Corne in gleaning time for  
bread, to breake hedges, to  
ſteale wood or cole in the  
night to make vs fires, to  
plucke ſheepe, or ſheere off  
their wooll for cloathing, to  
rob Orchards for fruit, to  
ſteale geefe, hennes, duckes,  
pigges, and ſheepe, for fleſh  
meate, to couſen men that ſet  
vs on worke, and to make vs  
poore people hatefull to  
God and man. For he careth  
not

*Conſciouſ-  
nes prouo-  
keth to  
Thefts.*

not (my Lord) so as he may  
not bee charged any way  
what we doe, or what becom-  
meth of vs.

And yet to make vp the  
height of vnmercifulnesse, he  
will be the first, if we of meer  
extreme need do amisse, that  
will cry out against vs & pur-  
sue vs to death. This hath euer  
been his course hitherto, (my  
Lord) consider rightly of vs  
and pittie our case, I beseech  
you good my Lord.

*Pouerty*, thy case indeed is  
to be pittied: *Iurie* you haue  
heard the *Evidence* of all, what  
say you of the prisoner at the  
Barre, is hee guiltie or not  
guiltie?

*Iurie*, Guiltie my Lord.

*Conscience*, Thou hast  
heard what all these witnes-  
ses haue laid to thy charge  
and

and ſpoken againſt thee, what canſt thou ſay for thy ſelfe, why ſentence vpon theſe honeſt mens verdict ſhould not be pronounced againſt thee?

My Lord, I ſtand for my life, let it pleaſe you with patience to heare mee: and firſt touching this impatient ingratefull out-crying fellow *Pouerty*; it was not I my Lord, when he was wealthy, but his then daily and only *Companions, Sloth, Careleſſeneſſe, Prodigality, Goodfellowſhip, Gogay, Good cheere, Wantonneſſe, Improuidence, Little-worke, and Many-mouthes*, which (my Lord) caſt him into a a conſumption, and like Canker-wormes conſumed him quickly. I confeſſe he came to me often to borrow, but when I ſaw his vaine courſes of expence

*Conſcience  
plea againſt  
Pouerty.*

*What  
makes men  
poore.*

*Excuses of  
the Con-  
tious in len-  
ding.*



pence, I was very loth to lend to him, but that he so earnestly intreated mee, even with teares in his eyes, oftentimes protesting, that I should greatly pleasure him, yea and saue him and his estate from ruine, if I would doe him that kindnesse to lend him in his need.

Thus (my Lord) was I moued and drawne on to lend him according to the Statute, onely I tooke good securitie, because I perceiued him to be wastefull. Advantage I neuer tooke, but onely when I saw that hee was an idle fellow and carelesse, and would neuer keepe day, then I would onely threaten him to terrifie him, (my Lord) and if he then brought any kindnesse to my wife, it is more than

than I know of, and more  
than I desire of him.

Sometimes he would offer  
to sell me the land morgaged  
to me, when he could not  
pay, and told me that of ne-  
cessity he must sell it, and if I  
would not, another should  
buy it. Then I thought my  
selfe as worthy to haue it as  
any other in all reason.

For my threatning of him  
and his company, when they  
went a begging: true it is, be-  
cause I say, that as they had  
consumed themselves, they  
thought to relie on me, and  
so in like sort haue eaten  
me vp too: for idely had they  
liued, and worke they neither  
could nor would. And wher-  
as they accuse me that I com-  
pelled them to steale, herein  
they very much wrong mee  
(my

*In buying.*

*In not gi-  
uing.*

(my Lord) for it was their  
*Loue to live idly*, and their  
*Pinching neceſſity*, which led  
 and inforced them to fall to  
 ſhifting and ſtealing, and not  
 I my Lord.

*In depopu-  
 lating  
 townes.*

Touching their *Landlords*  
 depopulating of the *Towne of*  
*wealth*, they their own ſelues  
 were the very cauſe thereof,  
 for that worthy Knight and  
 my kinsman, Sir *Worldly wiſe*  
 when hee ſaw how ſome by  
 ſuits of Law, others by drun-  
 kenneſſe and Ryot, others by  
 Pride and idleneſſe did waſte  
 their eſtates, ſo as they were  
 neither able to till their land,  
 nor to ſtocke their grounds,  
 he bought their eſtates, one  
 after another, and ſo left them  
 to buy or hire for them-  
 ſelues elſwhere. And when  
 thus they had remooued  
 them-

themſelves; hee ſought the welfare of the *Commonweale*, which was to hold vp cloathing (my Lord) the chiefeſt meanes here to ſet the poore on worke, which cannot be without wooll, and wooll cannot be had without flocks of ſheepe.

If this worthy Knight, and good Common-wealths man tooke any aduice of me, it was for publike good. Good my Lord, conſider that *Pouerty* is impatient, euer complaining, and very vnthankfull to his beſt friends, if they do not alwayes ſupply his wants.

You know this (my Lord) to be true, and all the Worſhipfull Iuſtices of the bench.

Touching Maſter Church his accusation; vnworthily doth he lay the faults on me, for

Pretence  
of publique  
good.

His accuſation  
to Maſter  
Church.

*Who make  
Ministers  
to run so  
for livings.*

for when any do ride post so  
for Benefices when they bee  
fallen, they are set on (my  
Lord) by *Perking Pride*,  
sometime by *Neighbour-need*,  
and all of them by Master  
*Haste*, to get the living, and  
by Master *Feare* to come  
short of it. It was neuer I that  
made them offer such sums  
of monies to Patrons, (for  
it is my maner to aduise my  
friends to be ever sparing of  
their purses :) but it was their  
ouer forward friend, Master  
*Hope-to preuaile* that counsel-  
led them to make such pro-  
fers.

*Who make  
Ministers  
so negligent*

I am not (my Lord) the  
cause of any Ministers negli-  
gence in his *Function*, but a  
couple of base loytering fel-  
lows dwelling with such Mi-  
nisters, comonly called (my  
Lord)

Lord) the parsons man *Ease*  
and *Idle*, by whom such  
Ministers are too much led.

If the people profit not  
vnder those that bee paine-  
full Ministers (my Lord) the  
fault is not through me, but  
the fault is in inbred *Ignorance*,  
*Dulnesse*, *Old-man*,  
*Mistrisse Heart*, and *Wilfull*  
*Will* her man, and *Maides*  
hating to be reformed, *Dislike*  
of Teachers either for  
the person or Doctrine.  
*Want* of love of the *Trueth*,  
*Contentednesse* to live and  
dye in *Ignorance*, and the  
very *Devell* himselfe (my  
Lord) their viter enemye.  
These ought to beare the  
blame (my Lord) and not I.

For Master *Common-  
weale* (my Lord) I maruell  
that hee should thus abuse

K me,

*Who bin-  
ders people  
from profi-  
ting vnder  
the word.*

*Psal. 50.  
I Kin. 22.  
Ios. 6.  
Mat. 13.*

*Answer to  
Common-  
Weale.*



me, and wrong me, for (my Lord) he knowes well, that I haue many wayes enriched such as belong vnto him: his cunning *Merchants* in trading, and his craftie *Lawyers* in pleading, I haue holpen many a meane man to a great estate, and many a base birth to be counted of the *Gentry*. Forward haue I beene to helpe all sorts of euery estate, of euery profession and of euery trade and course of life, and must I now be questioned for my life?

*Answer to  
household.*

Concerning *M. Household*, he hath no reason of all others to blame me; for I taught him how to be wary in his house-keeping, how to manage his estate for his best thrift, how to aduantage himselfe in buying and selling Corne and Cattell,

Cattrell, how to let and set,  
 and hire grounds, to graze  
 and fat cattrell, and (My Lord)  
 I euer sought his profit in all  
 my courses. He hath no cause  
 thus to accuse mee to your  
 Lordship. He had neuer got-  
 ten vp to haue maintaineed so  
 great a Family, but by me. I  
 raised his Father from a base  
 Cottage to be a Free-holder,  
 and so himselfe to be Master  
 of a great Family and hous-  
 hold. If any such euils haue  
 happened vnder him, as hee  
 complaineth of, let him ac-  
 cuse *Vnnaturalnesse*, *Impati-*  
*ence*, *Vnruly Passions*. and such  
 like makebates, and withall  
 the *Suggestions of Satan*, which  
 doe set men on such mil-  
 chiefes, and not mee (my  
 Lord.)

For Master Neighbourhood,

K 2

he

*What makes  
 debate in  
 a family.*

*Answer to  
 Neighbour-  
 hood.*

Bad society

he may of all other bee ashamed to accuse me so, because hee hath liued much better and nothing worse by mee (my Lord) for I caused to be removed from him and his neighbours, in their often and idle meetings (which they pleased to call Good-fellowship.) a Company of very Vnthrifts, waste, Riot, Pradigallitie, Drunkennesse, Gluttonie, Idlenesse, Carelesnesse, Needleffe Expence, and a rout of very Rascals, with reuerence bee it spoken (my Lord) I taught him and all such as he is, a better way to liue, and a more thriving course, to looke diligently to their estates, and to take good courses, to saue, to get, and to increase their meanes. As first hauing

Having abandoned such  
lewd companie before na-  
med, in the next place, I  
advise them to put away  
their bad men servants, *Slack*  
and *Slothfull*, *Carelesse* and  
*Wastefull*, *Gor-belly* and *Tof-*  
*Pot*, *Weake* and *Way-ward*,  
*Loue-bed* and *Drowsie*, *Light-*  
*finger* and *Lurking*, *Gamester*  
and *Go-Gay*, *Slipstring* and  
*Wanderer*, *Scape-robber* and  
*Spendall*, and such like un-  
profitable Hindes. And  
withall to rid themselves in  
like manner, all of their bad  
Maide servants such as  
these, *Pranker* and *Prat-*  
*tle*, *Wanton* and *Loue-sicke*,  
*Sleeper* and *Sluggie*, *Sweetlip*  
and *Daintie*, *Gadding* and  
*Forgetfull*, *Green-sicknesse*,  
and *Tender*, *Drinell* and  
*Slut*, also and above all the

*Bad Men-  
servants.*

*Bad Maid-  
servants.*

Chare-woman, and her daughters *Pocketing* and *Filch*, with all their fellowes.

And in stead of these (my Lord) I commended vnto them a company of Men-servants worth entertainment. all one mans childrē, the sons of mine honest Neighbour *Good husbandrie*; as *Care* and *Forecast*, *Makehast* and *Wary*, *Thriftie* and *Pinch*, *Advantage* and *Holdfast*, *Cunning* and *Catch*, *Watchfull* and *Toile-some*, *Homelyfare* and *Meane-clad*, *Gloused shooe*, and *Patch*, *Up-betimes* and *Labour*, *List-op* and *Trustie*, *Getting* and *Lockfast*, *Spend-little* and *Get-much*, *Take-time* and *Lose-nought*, *Debitesse* and *Gainie*, with such other profitable servants.

Thriftie  
men-servants

And because I knew that  
Maid-

Maid-servants answerable to them were as necessarie, I advised the best I could to provide such also, the daughters of *Good-houswifery*; as *Eager* and *Spare*, *Quicke* and *Nimble*, *Trusty* and *Timely*. *up*, *Healthfull* and *Chaste*, *Ever-doing* and *Silent*, *Wittie* and *Pliant*, with other of the like nature helpfull to uphold a mans estate. By which good counsell of mine (my Lord) *Neighbourhood* liueth now richly, and not beggerly, *Neede* knockes not daily at his doore, either to begge or borrow, as hee was wont to doe.

*Profitable  
Maid.*

Concerning the last man *Master Good-worke* hee hath least cause of all other to complaine: for that same which he pleaseth to call in me *Oppression*, *Vsurie*, *Extorti-*

*Answer to  
Good-worke*



on, and what not, haue built many a faire *Almes-house*; many a goodly *Hospitall* in the Land (my Lord) and haue also giuen by *will*, many a large legacie to the poore,, and much to publike vses.

*Couetousnes  
a Romane  
Catholique.*

My Lord, when I was a *Romane Catholique* in our Forefathers dayes, none was then in more grace and fauour with all the *Clergie* than my selfe. By mee the holy Father the Pope greatly increased his *Treasurie*, by my Counsels the *Pre-lates* gat vp to such an infinite wealth and to such glorious dignities: by mee (they making Religion a cloake for mee to put on) they got such stately houses for their dwellings, and for  
the

the variety of their orders,  
built in the best places of eue-  
rie Nation, and such yeere-  
ly Reuenewes as did exceed  
for their certaine mainte-  
nance.

Good my Lord, let it  
please your Lordship to  
think better of me, than these  
men procured for witnesses  
haue beene suggested, for  
falsely haue they spoken a-  
gainst me. Good my Lord,  
good my Lord, doe me right  
I beseech you.

Stand vp, stand vp Fellow,  
I haue heard with patience  
these thy verball Apologies:  
thy subtil shifts to acquit thy  
felfe, thy faire shewes to  
winne thee credit, if it were  
possible thereby to pro-  
cure thine owe release. But  
know, that yet for all

*Indges  
(speech.*

that thou haſt ſaid, the inditement againſt thee ſtandeth firme, and the Euidence againſt thee is good, which here my brethren the Kings Seargeant, and the Kings Attourney, and theſe worthy Gentlemen, Juſtices of this County, likewise affirme.

It is very true which your Lordſhip ſaith,

Good (my Lord) before you pronounce ſentence againſt me, as you be a righteous Iudge, heare me, but this once more.

What haſt thou to ſay yet for thy ſelfe?

My Lord, I am indited by a wrong name, my name (my Lord) is *Thrift*, and not *Conetouſneſſe*, as all this while my Aduerſaries haue borne your Lordſhip in hand.

Then

*Conetouſneſſe*  
would finde  
an error in  
the indite-  
ment.

Then the Iudge asked Iustice *Sapience* where his examination was? The Iustices Clerke called *Experience*, brought it forth and read it; in which his name was found to be *Couetousnesse*, and that by the witnessses of his neighbours, to whom he was very well knowne.

Fellow saith the Iudge, why dost thou deny thy name?

My Lord, I doe not denie it, for my name is *Thrift*; but when I got vp some wealth, the enuie of my neighbours gaue me this other nickname: and so common it grew, by their so oftencalling me, as I lost my other name among them. But there are diuers of my honest neighbours which loue mee, and are glad of my welfare, they

*The Couetous will be  
only held  
thriftie.*

they haue told mee, that my name formerly was *Thrift*: and they doe assure me, that I am vntruely called *Couetousnesse*.

Then saith the Iudge, who be these, and what are their names:

*Who they  
be that call  
Couetousnes  
only Thrift.*

My Lord, one is *Master Faire speech*, a louing kinde man: and another is *Master Soothing* his kinsman, both of them my familiar friends: whom I haue often inuited and welcomed to my house. Also many other of my good neighbours doe affirme as much to me, as my neighbor *Needy, Retainer, Dependant, Workeman, Hireling, Tenant, Fearer, Faint-heart, Loath-to offend, Clawbacke, and Fawning*; for though some of these be but poore men, Yet I haue

haue euer knowne them all  
to bee so honest, that they  
haue hated to flatter mee.  
There are besides these (my  
Lord) other very substanti-  
all Gentlemen, as *Master*  
*Lucre*, *Master Bribery*, *Master*  
*Oppression*, *Master Hard dea-*  
*ling*, *Master Scapegood*, *Ma-*  
*ster Niggard*, *Master Pinch-*  
*poore*, *Master Extortion*,  
*Master Basemind*, *Master*  
*Chubrich*, *Master Vsurie*,  
*Master Hardheart*, *Master*  
*Loue-good*, *Master Suckin*  
*gaine*, and *Master Gripe-*  
*hard*, all these (my Lord)  
and other moe of my  
good friends, haue much  
maruelled, that I would  
suffer my selfe to bee so  
falsely called *Conelousnesse*,  
by these my Accusers, my  
euer hatefull and malci-  
ous



Enemies to  
Covetousnes

ous enemies, such as is Master Pittie, Master Reliefe, Master Liberalitie, Master Bountie, Master Hospitalitie, with certaine lewd companions, such as Carelesse and Wastefull, Pride and Prodigalitie, Idle, & Belliechere, with the like haters of my thriving and prouident courses: for I haue heard some Preachers say, that he which prouideth not for his family is worse then an Infidell; and I would be loth to be held such a one, that am a Christian man. And (my Lord) if it please you to heare me, and also to beleue me, I haue euer hated Couetousnesse: for I keep my Church, I say dayly my prayers, and now & then, as I may attend it, I heare Preachers, yea such as bee held of the nicer cut,

What the  
Covetous  
may doe.

euer

euẽ railing againſt the Co-  
uctous. I haue been Patron of  
many a good Benefice, and  
haue euẽ giuen them freely,  
and if it hapned that I reſer-  
ued out of them any Tithes;  
it was then vpon my Chap-  
lens thankfulneſſe, and one-  
ly vpon an honeſt compoſiti-  
on. I haue giuen almes now  
and then, I haue not beene  
altogether ſo ſtraight handed  
to the poore, when I ſold or  
let any thing, as often as I did,  
the price ſet vpon the ſame  
euẽ was ſo reaſonable (as my  
*Stewards* and *Bayliſſes* told  
me for I truſted them) that if  
one would not giue the mo-  
ney, another would. If in  
houſe-keeping I haue beene  
any whit ſparing, it was only  
warines to auoid Riot, Ex-  
ceſſe, Drunkennes and Glut-  
tonie,

*Conetouſnes  
hatte faire  
pretences*

tonic, which every honest man hateth. If the poore (so many as came) were not all relieved, it was for that I saw beggers to encrease thereby, and so I may do more harme then good by my almes; for while some came from farre, for an almes or a pennie, they might haue earned at home in that time perhaps two pence, yea a groat somtimes, making their going and comming a whole dayes labour. I gathered (my Lord) what I haue gotten, by Gods blessing, and great paines taking, for present and for future maintenance of my selfe my wife and children after mee, and I meant withall, when I died, to haue giuen something to the Church, something to the poore, and

a reward to a Preacher, to  
Preach my funerall Sermon,  
and somewhat more, perhaps  
to other good vses.

Good my Lord, I beseech  
you consider of me, I haue  
euer had a good minde to  
wrong no man, but onely  
haue striven carefully and  
honestly to thriue in this hard  
world: and if all my courses  
be neuer so strictly obserued,  
they will onely prooue me to  
be *Thrift*, (which is my right  
name) and not *Conetousnesse*:  
It hath beene my ill happe,  
though I haue done good  
deeds, to be very wrongfully  
abused, either by such as haue  
enuied my good prosperitie:  
or by some railing Tenants,  
or by some bordering neigh-  
bours that cannot buy of me,  
how, when, and what they  
list,

*The Coue-  
tous will  
iustifie  
themselues.*

liſt, at their owne prices: or by ſome vnthankfull perſons, not ſatiſfied according to their humours, though rewarded about their deſerts. Good my Lord, be good vnto me, and be not carried away with the words of my malicious enuious Accuſers.

Fellow (ſaith the Iudge) but that I onely ſit to iudge, and not to be thy accuſer, I could tell thee: *Fiſt*, that thoſe thou haſt before named, to prooue thee to be *Thriſt*, and not *Conuetouſneſſe*, are either flatterers, or fearefull to diſpleaſe thee, or wretched men, companions in euill like thy ſelfe: And therefore their witneſſe is nothing worth: *Next*, that all thou haſt alleaged concerning thy Religion, thy almeſdeeds, thy houſe-keeping and the

One may  
be conetous  
and yet doe  
many commendable  
things.

the rest, do not cleare thee of  
*Couetousnesse*; for the Scribes  
 and Pharisees would pay  
 Tithes, fast weekely; make  
 many and long prayers, yea  
 they heard *Iohn Baptist* a se-  
 uere Reprouer of sinne and  
 Christ Iesus too, who sharply  
 reprehended them: They  
 would giue almes, adorne se-  
 pulchers, and do many things  
 which thou dost come farre  
 short of, and yet were they  
 very coustous. The young  
 man that came to Christ, and  
 stood vpon his well doing to-  
 wards all men, and that from  
 his youth vp: yet was hee a  
 Mamonist, and trusted in his  
 riches. There were certaine  
 Iewes as one Prophet telleth  
 vs, who would heare Ser-  
 mons, seeme to delight ther-  
 in, shew loue to their Tea-  
 chers

Mat. 6.  
 Mat. 23.

Luke  
 16. 14.

Mat 29.  
 Marke  
 10. 24.

Ezek. 33.  
 30. 32.



chers in word, and ſpeake to  
 othersto goe and heare them,  
 yet their hearts followed af-  
 ter their couetouſneſſe. In a  
 word, the carriage of thy  
 owne ſpeech vitered in thy  
 owne praises, ſauoureth  
 ſtrongly of Couetouſneſſe.  
 But as I ſaid I will not bee  
 both an Accuſer and thy  
 Iudge: wee will heare wit-  
 neſſes for the King in this  
 point alſo: call in witneſ-  
 ſes.

Then the Clerke willeth  
 the Crier to call in one *Ma-  
 ſter Prooſe*, and one *Maſter  
 Signes*.

*Maſter Prooſe* and *Maſter  
 Signes* come into the Court,  
 to giue Euidence againſt  
 the priſoner at the Barre,  
 or elſe you forfeit your Re-  
 cognizances, Vous auez *Ma-  
 ſter*

*ster Prooffe*, and *Master Signes*.

*Master Prooffe* stand vp to the Barre, that my Lord may heare you: Giue roome there.

Then saith the Iudge, *Master Prooffe* looke vpon the Prisoner, doe you know him?

Yea (my Lord) I haue knowne him from a childe: his name is *Couetousnesse*.

But he denieth it now, saith the Iudge, and calls himselſe *Thrift*.

My Lord, hee of late is growne aſhamed of his name, but neither is, nor euer was aſhamed, either of the nature or practice of *Couetousnesse*, as I and *Master Signes* here doe well know, and are able to make good againſt him.

Then

Then you hold not his name to be *Thrift*.

No verily (My Lord) though he hath often pretended it, to couer his odious, though very true name; yet it is not to be denied (my Lord) but that one *Thrift* dwelt where hee now dwelketh, and indeed, he is a ſlip of *Thrift*, and thus it was.

*Thrift turned baſely  
conſcious  
and how.*

This *Maſter Thrift*, was once Steward to three worſhipfull Gentlemen, *Maſter Liberality*, *Maſter Bountie*, and *Maſter Hoſpitalitie*, and carried himſelfe very commendably in their ſeruices, and afterwards for himſelfe, when hee came to bee an houſekeeper, vntill he fell in acquaintance with a very peſtilent ſubtill baſe Pettifogger, who gaue him ſuch bad counſell

*The Diuel.*

as

as vnhappily brought him to fall into familiaritie with one *Distrust*, and suddenly to marry a daughter of his called *Not-content*. Through this his vnhappie Father in law euer vrging, and his vnquiet wiues sollicitation, hee was much altered in his nature & conditiō from that which he was before. Of this woman *Not-cōtent* he had diuers children, among the rest, *Care*, *Feare*, *Spare*, *Hardfare*, *Toile-some*, and withall, one called *Gainē*: Those former Sonnes were foure, sad, lumpish, forward, and very vnquiet: But this lad *Gainē* was a pleasant youth, and often made his Parents very merry and therefore though they neglected not the other, yet their chiefest delight was set vpon this

*The pedigree of Conuictiōnesse, shewing the true preesse thereof, in whomsoever it is.*

This Son they so cockered and made so much of, as they suffered him to set his loue vpon one *Coueting*, a very harlot, and withall the base daughter of *Desire*, vpon which filthy harlotry he begot this fellow *Couetousnesse*, the prisoner now at the barre: who when he was but a very babe, so continually lay sucking at his mother *Couetings* breasts, as shee had not milke enough for him, and therefore with her husband *Gaines* consent, shee put him to bee nursed, and nourished vp of one *Greedie*, the wife of *Money-loue*; Now so it fell out, that these two, had a daughter called *Hope to encrease*, to which he at ripe yeeres was married, who between themselves, as also by the helpe of their

their Parents, on both sides of his Parents *Gaine* and *Co-ucting*; and of her Parents *Greedie* and *Money-loue*, they did grow rich and very great. And so insatiable hath hee beene euer in getting, as he iustly deserueth to bee called *Conetonsnesse* his very true and proper name. And this is that which I haue to say (my Lord) and I hope it may giue the Iury satisfaction, that he is not indited by a false name.

If you haue spoken *Master Prooffe*, then Cryer call in *Master Signes* saith the Iudge.

*Master Signes* saith the Cryer, stand vp to the Barre.

Then the Iudge asked him, if he knew the prisoner?

My Lord, saith he, I haue knowne this man of a long  
L time

time, his name is *Conetouſnes* :  
 Hewas ſo borne, and brought  
 vp as *Maſter Prooſe* hath wit-  
 neſſed to your Lordſhip, and  
 to the Iury.

But (ſaith the Iudge) you  
 haue heard him denie that  
 this is his name, what euident  
 tokens can you therefore de-  
 cipher him by, that the Iury  
 may know him to be the very  
 man :

My Lord, though I know  
 him to be blinded with *Selfe-  
 loue*, and with an ouer good  
 conceit of himſelfe, as rich  
 men commonly bee, ſo ſaith  
*Solomon*, as alſo that he is flat-  
 tered by ſuch, as he himſelfe  
 hath named to your Lord-  
 ſhip, that hee will neuer be-  
 leeue what I ſhall ſay, yet will  
 I deliuer vndoubted tokens  
 to the Iury for them to know  
 affurdly,

Pro. 28. 11



assuredly, that he is the very man, according to his name; a right Mammonist. For my Lord he cannot deny that he was euer content with his estate, Heb. 13.5. but through the loue of money, which he coueted after, he hath laboured and made haste to be rich, 1 Tim. 6.9. Pro. 23.4. Pro. 28.20. and neuer would be satisfied, Eccle. 5.6.10. nor haue enough, cſay 56.11. For as riches encreased, so he set his heart vpon them, Psal. 62. 10. His chiefeſt ioy was because his wealth was great, & because his hand had gotten much, Iob 31.25. he hath received ſiluer, rather then instruction, and gold rather then knowledge, Prou. 8.10 His trust was in his riches. Prou. 11.20. Iere. 48.7. His

*Signes of a  
Covetous  
person.*

wealth was his strong Citie. Pro. 10. 15. and as a high wall in his conceit. Pro. 18. 11. Greedy hath hee beene of gaine, and through his greedinesse, hath hee troubled his owne house. Pro. 15. 27. By chiding, chafing, turmoiling, pinching fare, and such like meanes; Hee hath encreased his estate by vniust gaine and oppression. Pro. 28. 8. and 22. 16. Gifts hee hath loued and receiued. Pro. 29. 4. Esa. 1. 23. In his aboundance hee hath not had power giuen him to liue plentifully. Eccles. 6. 2. but hath spared more then needeth. Pro. 11. 24. He hath eaten vpon other mens labours. Esay 3. 14. and his Neighbours labours he hath vsed without recompence. Ier. 22. 13. for he alwaies only  
looked

looked to his own waies, and  
to his own gaine. Esay 56.11.  
Studying to ioyne house to  
house, and field to field,  
that hee might bee alone  
Esay 5.8. He hath built hou-  
ses by vnrighteousnesse and  
wrong. Ier. 22.13. He hath  
made vn honest gaine. Ezech.  
22.13, 24. And gotten gree-  
dily by extortion. Ezek. 22.  
12. His eyes and his heart  
were onely for couetousnes,  
Iere. 22.17. Besides all these  
(my Lord) hee hath suffered  
the cares of this world, and  
deceitfulnesse of riches to  
choake the word of God,  
that it hath beene without  
fruit in him, Mat. 13.22. Hee  
neuer deuised liberall things,  
Esay 32.8. nor to despise the  
gaine of deceits, Esay 32.8.  
Any proposition tending to

Mat. 19.

cost was euer displeasing to him, and like the young man in the Gospell would he goe away heauily: as one grieued to part with his goods. As an *Abab* hee neuer could see a *Naboths* vineyard lying commodiously for him, but he eagerly gaped after it. If he gaue to the poore, and to good vses, it was of necessity, not freely, 2 Cor. 9. 5. sparingly, and not bountifully, not cheerefully, and of a willing minde, pleading not to be so rich as men tooke him to be, Pro. 13. 7.

When doth  
a man hate  
Covetousnes

And whereas this man saith, that he hath euer hated Couetousnesse, (as indeed he ought to haue done) Pro. 28. 16. Surely if he had, then would he (my Lord) with *Dauid* (one that bestowed infinite

infinite treasures to holy vles) haue prayed against the Couetousnesse of his owne heart Psal. 119. 25. He would haue beene more liberall, more bountifull, more giuen to hospitality, and more ready to good workes, then he hath beene hitherto. He would be like *Cornelius* giuing much almes, Actes 10. My Lord I haue knowne him to watch opportunity to get aduantages both of rich and poore: If *Master Liberality, Bounty, Hospitality, Good-workes, Church or Common-weale*, did euer imploy him, he then would make gaine of them all to himselfe: Wher he found any good fellowes for his turne; as *Waste, Prodigalitie, Pride, Idle, Needy, or Simple*, as long as they had any

L 4      thing,

thing, he would speake kindly to them, offer to lend them vpon pawnes, or Mortgages, till hee had vndone them, which hee that hateth Couetousnesse would neuer haue done.

To be short (my Lord) all the witnesses produced already, with the iust complaint of poore *Penury*, proclaime his name to bee *Couetousnesse*, yea (as your Lordship hath wellobserued) his owne speeches and practises, cry shame against him.

Would a man hating Couetousnesse commend the practice of Sir *Worldly-wise* as he hath done?

*The cruelty  
and basenes  
of couetous-  
nesse.*

Would he commend, and entertaine in his seruice, *Cunning* and *Catch*, *Aduantage* and *Holdfast*, *Rackrent* and *Over-reach*

*Ouer-reach, Make-much, and  
Pinch-hard, Spare-purse and  
Niggard, Hard-fare, & Churle,  
Cold-welcome and Wish-rid,  
Scarce-drinke and Fare-well,  
with a companie of base  
Hangbies, such as these, Slip-  
thrift and Poore-wage, Lacke-  
meanes and Loyterer, Tag and  
Rag, with So line and Or-be-  
gone. If Couetousnesse did  
not ouer sway him, he would  
surely abandon all such con-  
temptible companiōs, which  
are euer a disgrace to *Libera-  
lity, Bounty, and Hospitality,*  
such fellowes as these afore-  
named, they scorne to haue  
abiding in their mansions.*

I haue beene (my Lord)  
somewhat too long, I feare  
me, but I hope, I haue satisfi-  
ed your Lordship and the Iu-  
ry: & spoken, but that which  
truth.

L 5

*Master*



*Master Signes* (saith the Iudge) you and *Master Proofs* haue performed the parts of honest men.

Sirra Sirra, thou that hast so impudently denyed thy name, here before the face of thy country: being so cleerely prooued against thee euery way, what canst thou yet alledge for thy selfe, that now the sentence of death should not bee pronounced against thee?

Good my Lord, a Psalm of mercy.

What canst thou, so notorious a Traytor to God, to his Church, to thy King, and to thy Countrey, now imagine to reape any benefit by thy Clergie?

Good my Lord, I pray your Lordship of mercy, good my Lord. Fellow

Fellow hold thy peace, and  
heare with patience thy iust  
deserued iudgement.

*Couetousnesse*, thou hast  
beene indited by the name of  
*Couetousnesse* of all the afore-  
said Felonies, Cousenages,  
Oppressions and Murthers,  
and for the same thou hast  
beene arraigned; thou hast  
pleaded not guiltie, and hast  
put thy selfe vpon thy triall  
and beene found guiltie, ha-  
uing no more to say for thy  
selfe, this is the Law.

Thou art to bee counted  
*Idolatry* before God, and also  
the roote of all euill, and so  
damned a sin as not to be na-  
med amongst Christians, and  
that such as by thee are made  
couetous are to bee aband-  
oned of all good men, as of  
God they are abhorred, be-  
ing

*The sen-  
tence a-  
gainst Co-  
uetousnesse.*

*Eph. 5.3.*

*1 Cor. 5.*

Pſal. 10. 3.

Rom. 1. 29.

32.

Eph. 5. 5.

Col. 3. 5. 6.

ing worthy of eternall death :  
and haue no inheritance in  
the Kingdome of Chriſt and  
of God, but vpon them muſt  
come the wrath of God, as  
vpon the children of diſobe-  
dience. Thou art therefore as a  
rotten member of the fleſh to  
be mortified and cut off.

*Maſter Sheriffe*, do Execu-  
tion which the *Vnder Sheriffe*  
ſeeth performed.

Gaoler, ſet *Papiſtry* to the  
Barre.

*Papiſtry*, hold vp thy hand.

*Papiſtry in-  
dited.*

*Papiſtry*, thou art here in-  
dited by the name of *Papiſtry*,  
of the City of *Rome*, in the  
County of *Babylon*, that thou  
being a baſtard Chriſtian be-  
gotten of Hereſie, Iudaisme,  
Paganisme, haſt by violent  
force and armes inuaded the  
territories of the Church of  
God,

God, and by *Spanish inquisition, bloody Massacres, stabbing, poysoning, and Killing of Kings, Gunne-powder plots, Treasons, Rebellions*, and other *hellish practises*, vsurped authority, and thrust vpon Gods people their humane traditions, inuentions, superstitions, wil worship, Heresies, fewith ceremonies, and Paganish Idolatry to the damnation of many Christian soules, contrary to the peace of our Soueraigne Lord the King, his Crowne and Dignity, what sayest thou herunto, art thou guiltie, or not guiltie?

Not guiltie, my Lord.

By whom wilt thou bee tried?

By God and the Country.

But (good my Lord) let mee haue another Iurie chosen, I doe

*Papistrics  
petition.*

doe not except against the former Iurie, *Faith, Love, Feare, Charitie, Sincerity, Patience, Innocencie*, and the rest, but (my Lord) though they be honest men, and haue well discharged themselves in their Verdict vpon other Prisoners; yet haue they not such iudgement and vnderstanding as others haue, to discern of my cause, & the truth of the Euidence which shall be brought against me.

*Papistrick*, because neither thou nor any of thy *slandrous Fauorites* may say, that thou hast beene proceeded against rigorously and vniustly, without respect to the truth of the cause, I am content to call a new Iurie, if here wee can haue so many as will make vp the number,

I humbly thanke you (my good Lord) God reward your Lordship for it.

*Master Sheriffe*, impannell a new *Iurie* of verie substantiall men, the cheifest you can finde and fittest to goe vpon this Prisoner now at the Bar.

My Lord, I supposed, that as he would craue, so from your Lordships vprightnesse hee should obtaine his fauour, therefore haue I prepared a fall Iury to this purpose.

It was done wisely of you (*Master Sheriffe*) let them be called.

Cryer, Call in the *Iurie*.

1. Call *Common Principles*.

Vous aues *Common Principles*.

2. Call *Apostles Creed*, Vous aues *The Creed*.

3. Call *Second Commandement*, *Second Commandement* come in.

My

*A Iurie against Papistrie.*

My Lord I cannot get in.

What's the matter?

My Lord (saith the Crier)  
the Papists keepe him out.

Command to let him in.  
Vous aues the *second Com-*  
*mandement.*

4. Call *Pater noster*, Vous  
aues *Pater noster.*

5. Call *Holy Scriptures*,  
Vous aues *Holy Scriptures.*

6. Call the *Apocrypha*,  
Vous aues *Apocrypha.*

7. Call *Councils*, Vous  
aues *Councils.*

8. Call *Ancient Fathers* for  
the first 600. yeeres after  
Christ, Vous aues *Ancient*  
*Fathers.*

9. Call *Contradiction* a-  
mong themselues, Vous a-  
ues *Contradiction.*

10. Call *Absurdity of Opi-*  
*nion*, Vous aues *Absurdity of*  
*Opinion.*

11. Call



11. Call *Consent of their owne men*, Vous aues *Consent*

12. Call *Testimony of Martyrs*, Vous aues *Testimony of Martyrs*.

Count, saith the Clerke.

Then the Crier bids them answer to their names.

*Common Principles*, one; *Creed*, two; *Commandements*, three; *Pater noster*, foure; *Holy Scriptures*, five; *Apocrypha*, sixe; *Councils*, setach; *Fathers*, eight; *Contrrdiction*, nine; *Absurdity*, ten; *Consent of their owne men*, eleuen; *Testimony of Martyrs*, twelue; Good men and true, stand together & heare your charge.

My Lord, here are some more summoned by Master Sheriffes authority.

Who be they, Master Sheriffe?

Master

By these  
twelve  
means Pa-  
pistry may  
be confuted

Mr. Law  
& his ſons.

Maſter Law with his  
Sonnes, *Cinill, Canon, Com-  
mon, and Municipall.*

Well, let them attend the  
Court for the Kings ſeruice,  
for uſe if need be.

*Papiſtry*, if thou canſt juſt-  
ly except againſt any, I giue  
thee leaue to challenge any  
ſuch of the Iurie.

*Holy Scrip-  
ture is by  
Papiſtrie  
chiefly ex-  
cepted a-  
gainſt.*

Good my Lord, only one  
of the Iurie I except againſt,  
which ises *in Scriptures*, ex-  
cept it be *for owne Transla-  
tion.*

*For Papiſts  
may be con-  
futed by  
their owne  
translation.  
See my  
booke of  
Rhemes a-  
gainſt  
Rome.*

Well ſaith the Iudge, I am  
content it ſhall be ſo, let it  
be either *Montanus*, or the  
*Rhemiſt*, or the *Vulgar Editi-  
on*: we deſire a juſt procee-  
ding with all the indifferencie  
that may be.

Then the Cryer calleth  
aloud; If any man can giue  
Euidence

Evidence, or can ſay any thing againſt the priſoner at the Barre, let him come in, for hee ſtands vpon his deliuerance.

Here is my Lord a worthy Gentleman *Maſter Verity*.

*Maſter Verity*, come neere, what can you ſay concerning the Priſoner at the Barre.

My Lord, this I am able to iuſtifie. Firſt, that hee hath beene a *False Teacher* from the beginning, fraught with error and hereties, teaching as the *false Teachers* did, ſuch as be recorded in Scripture, if they were paralleld together as the *Doctrines of Diuels*, *1 Tim. 4. 1, 2. Traditions and Commandements of men. Mat. 15. 2. Mar. 7. 8, 9. 13. Col. 2. 21. Veniall ſinnes, Mat. 23. 16. 18. Childrens neglect of Parents,* for

*Maſter Verity*es evidence againſt *Papiſtrie*. Like *false Teachers* in *Doctrines*.

Reader mark the doctrine of *false Teachers* of old and *Papiſts* new.

1

3

4

6 for Churches profit, as they  
 pretended. Mat. 15. 5. Marke  
 7. 11. Superstitious obseruation,  
 7 in meats and holy daies, Mat.  
 15. 11. Col. 2. 16. 21. laying hea-  
 8 uie burthens upon the people,  
 Luke 11. 46. Iustification by  
 workes, therewith troubling  
 the Churches. Gal 2. 18. & 3.  
 9 2. & 5. 4. 12. Voluntary Religi-  
 on and Will worship Col. 2. 18.  
 23. The worship of Angels, Col.  
 10 2. 18. Carnall liberty, 2. Peter 2.  
 19. Rev. 2. 15. 20. And Tea-  
 11 ching for filthy Lucre. Tit. 2. 11  
 Thus are they, as were the  
 False Teachers (as the Scrip-  
 tures in the New Testament  
 set them out) like in all these  
 things.

How like they are (my  
 Lord) to after Heretiques,  
 learned *Whitaker* in his booke  
*De Ecclesia*, in the first Questi-  
 on

on, sheweth in many particulars.

Secondly, (my Lord) hee hath vsed the very same *Practices* which False Teachers haue vsed: hee doth to make way for his Doctrines, Worship and Aduancement, euen as they did. <sup>a</sup> They played the Hypocrites in outward humilitie, in *long prayers* and formes of Deuotion, and so misled silly women. <sup>b</sup> They graced their doctrine with shew of *Fore-Fathers*. <sup>c</sup> They tooke away the Key of Knowledge, & neither would enter into life, nor suffer others. <sup>d</sup> They told the people *old Wines Fables*, and told lies in hypocrisie. <sup>e</sup> They vsed sleights and cunning craftinesse to deceiue, <sup>f</sup> They boasted of their *learning*, vsing prophane

Like false  
Teachers  
in practices.

Practice of  
false Teachers.

<sup>a</sup> Col. 2. 20.

23.

<sup>a</sup> Tim. 3.

5, 6.

<sup>a</sup> Pet. 2. 2.

4.

<sup>b</sup> Mat. 15.

2. & 7. 3.

<sup>1</sup> Pet. 2. 18

<sup>c</sup> Luk. 11. 5

<sup>d</sup> 2 Tim. 4.

& 1 Tim.

4. 7.

<sup>e</sup> Eph. 4. 14

<sup>f</sup> 1 Tim. 4.

20.

g 1 Thess.

2, 3.

Act 13. 24

h Rev. 2.

20.

Neh. 6. 14

i Mat. 7.

23.

Deut. 13.

1, 2.

k Acts 17.

7. &amp; 24. 5

&amp; 18. 13.

&amp; 25. 7.

2 Cor. 10.

10.

Act 24. 5.

I Joh. 8. 39

Mat. 3. 9.

2 Cor. 11.

13. 21.

m Rom.

16. 18.

prophane, and vaine babling  
 and oppositions of Sciences  
 as they termed it. g They pre-  
 tended *Reuelations, Apostolicall  
 Traditions* and alleaged  
 counterfeit writings. h They  
 had the *Propheticall women*,  
 and deceiuing Prophetesses.  
 i They had their *Miracle-wor-  
 kers*, Casters out of Diuels,  
 and Dreamers of dreames.  
 k They would *slander* mens  
 persons, and the Doctrine of  
 faithfull Teachers, and lay to  
 their charge what they could  
 not proue, speaking of them  
 contemptuously, and railing  
 on them. l They boasted to be  
 the *true Church*, and that by  
*Succession* they were of the Fa-  
 thers. m They would vse *faise  
 and smoothing words*, and  
 teach with inticing words,  
 and did strue for excellencie  
 of

of speech of mans wisdom  
to deceiue. <sup>n</sup> When they  
could not preuaile by faire  
meanes, then they would  
*subborne* false witnesses: they  
threatned, beat, *imprisoned*,  
*baniſhed* and *slew* the faithfull  
Teachers and Christian Be-  
leeuers. They <sup>o</sup> would *plot*  
*conspiracies* to the ſhedding  
of blood, and the priests muſt  
bee acquainted herewith be-  
fore hand to encourage them  
hereto. <sup>p</sup> They would make  
open *inſurrections*, and ſtir  
vp great perſonages to take  
part with them. And what re-  
bellion, treaſons, cōſpiracies,  
inſurrections & perſecutions  
this *Papiſtrie* hath wrought  
my Lord Biſhop of *Chiche-  
ſter* hath openly diſcouered  
to the world in his booke of  
Thankſgiuing for our deliue-  
rance

1 Cor. 2. 1  
n Act. 4. 18  
& 22. 1 &  
6. 24. &  
16. 10, 11.  
& 30. 30.  
& 26.  
Reu. 2.

o Act. 23.  
14.

p Act. 13.  
50.



Popiſh  
Traitors,  
Prieſts and  
Jeſuites.

Popiſh  
Traitors  
Laicks.

rance from al theſe Traitors,  
*Morton, Sands, Parſons, Cam-  
pian, Ballard, Watſon, Clarke,  
Garnet*, Prieſts and Jeſuites:  
*Stakely, Sumeruile, Throgmor-  
ton, Parry, Babington*, and his  
Companie; *Lopus*, *Tyrone*,  
*Markam, Brooke*, with others,  
*Piercy, Catesby*, and all the  
Gun-powder Plotters, *Laicks*  
And this (my Lord) is not  
what I could, but what I  
thought ſufficient to teſtifie  
at this time, becauſe I would  
not be tedious.

*M. Veritie*, by this you have  
uttered it is eaſie to ſee how  
this man hath followed, both  
the falſe teachers in Do-  
ctrine, and the enemies of the  
Goſpell in their practices. If  
there bee any moe witneſſes,  
let them come forth.

Yes my Lord, here is Sir  
*Christianity*. Sir

Sir *Christianity*, what is it that you haue to say against this Prisoner at the Barre?

My Lord, I was commanded to be here to day to giue euidence what I know against this man, and this I am willing to doe for the seruice of my Soueraigne. This it is (my Lord) which I haue to say, that this man with his Associates, hath in stead of Christian Religion, set vp a seruice of Iudaisme and Paganisme, which I am able to produce in a multitude of particulars: but because I am loath to be tedious in my relation, I haue brought here with me *Three Bookes*, that the Iurie may iudge of all the particulars, or they may be read before the Prisoner, if your Lordship shal be pleased to haue it also.

M      What

*Sir Christianity, his euidence against Papistry.*

*How Papists are like the Gentiles. See Matt. Hoc on Rev. 11. 2. from pag. 419. to 453.*

What bookes Sir *Chriſti-  
anity*?

3. Bookes,  
1. *Three*  
*Conformi-  
ties*

2. *De Ori-  
gine Papa-  
tus.*

3. *Reynolds*  
*and Hart.*

My Lord, one is that, that  
is called *The three Conformi-  
ties* ſet out lately. The other  
is, *De Origine Papatus*, ſet out  
by one Doctor *Moriſin*, and  
dedicated to his late Maieſty:  
and our third is, our learned  
Country man Doctour *Ray-  
nolds* his conference with *Hart*  
never answered of any *Papiſt*  
to this day, who ſheweth how  
the popiſh ſervice is like vn-  
to the *Iewiſh* in very many  
particulars, and wherein they  
bee more *Heatheniſh*, then  
*Iewiſh*.

I am content to haue them  
read to ſpare your ſpeech  
touching the *Iewiſh* ſervice.

So hauing beene read,  
the Iudge yet wiſhed Sir  
*Chriſtianity* to declare openly  
how

how *Pagan-like* Papists bee,  
and as the Heathenish Idolaters  
in Israel and Iudah were,  
and onely out of the vn-  
doubted testimonies of scrip-  
ture, and the Apocrypha  
bookes, because these lear-  
ned Authors had omitted it.

My Lord, I shall (saith Sir  
*Christianity*) performe this  
taske with as great breuity as  
I may: that this Prisoner (if  
it bee possible) may see how  
wickedly he hath dealt with  
mens soules to set vp in stead  
of Gods Seruice, an Idola-  
trous, and *Pagan-like* Wor-  
ship.

<sup>a</sup> These Pagans set foorth  
*God like a man.* <sup>b</sup> The Idola-  
trous Israelites had a *Queen of*  
*Heaven.* <sup>c</sup> they had *Images of*  
gold and siluer, brasse, yron,  
wood, and stone, and some

*Papist like*  
*Pagans in*  
*many things*

<sup>a</sup> Rom.

1.22.

<sup>b</sup> Jer. 7.18.

<sup>c</sup> Dan. 9.4.

Isa. 41.7.

& 44.10.

Jer. 10.4.

Baruch

6.45.

Deut. 7. 5.

&amp; 13. 3.

2. Kings

17. 14.

2 Chron.

33. 7. 19.

&amp; 34. 4.

Iudg. 18.

18.

Ezek. 22.

14, 15, 16.

&amp; 8. 10.

Num. 33.

62.

Adorned  
images.

Musike.

Dancing.

of clay: some molten, some  
carued and grauen, some por-  
trayed vpon walls, and other  
*Pictures*. Some were like men,  
*Dan. 3. 1.* 1 Sam. 5. 3, 4. and  
some like women, *Act. 19. 27.*  
2 *Macchab. 1. 13.* 1 Sam. 31. 10.  
some like beasts (like S. George  
and the Dragon) *Exod. 34.*  
*Wisd. 11. 15.* They adorned  
them with filuer and gold. *Ier.*  
10. 4. and set Crownes vpon  
some of their heads, couering  
them with costly garments  
and of diuers colours, *Deu. 7.*  
25. *Heb. 2. 19.* *Baruch 6. 8, 9, 14.*  
15, 29, 39, 50, 55, 58. *Ezek. 16*  
18. *Wisd. 13. 14.* carrying a  
Scepter in the hand, or a dag-  
ger, or an axe. *Baruch 6. 14, 15.*  
They set them vp with great  
deuotion and solemnity, with  
*musick* and melody, *Dan. 3. 3.*  
with *singing, dancing,* & other  
delights,

delights, *Exodus* 32.5. They built *Temples* for these Images; *1oel* 3.5.2. *Maccabab.* 1.13. 15. *Baruch* 6.18. which were the houses of their Gods, *Judge* 17.4. 1 *Samuel* 5.2. and called them Sanctuaries, *Isa.* 16.12. They had Chappels for them, *Amos* 7.12. Yea, they set them vpon tops of hils, 1 *King* 14.23. 2 *King* 17. 10. They had them in priuate houses *Judges* 17.4. 18. in chambers, *Ezek* 8.12. and in secret places, *Deut.* 27.15. they had their pleasant *groues* planted, *Ier.* 17.2. 1 *King* 14. 23. and there also had their Images, 1 *Kin.* 15.13. 2 *Chro.* 15.16. 2 *King.* 17.10. They had their *standing pillars* and Images, as the Papists their Crosses, *Deut.* 12.3. & 16.22. 2 *Kin.* 17.10. *Leu.* 16.1. These

M 3      were

*Temples.*

*Chappels.*

*Images in every place.*

*Groues.*

*Standing Pillars as Crosses be.*

*Ignorant  
allured to  
Idolatrie.*

*Doted on  
Images.*

*Praied to  
them.*

*Kissed them  
Candles set  
up before  
them.*

*Vowes.  
Pilgrimage*

were in the head of *High-  
ways* and *Streetes* of Cities;  
*Ezek.* 16.31. *Iere.* 11.13. The  
multitude were allured by the  
gorgeous decking of them,  
*Wisd.* 14.20. and 15.5,6. Yea,  
they doted vpon them, *Ezek.*  
8. 10, 11. They *worshipped*  
them, *bowed* vnto them, and  
*fell downe* before them. *Dan.* 3.  
2. *Isa.* 44.17. *Ios.* 23.6. They  
would lift vp their eyes vnto  
them. *Ezek.* 33.25. *Pray* vnto  
them, *1 King.* 18.26. *Hab.* 2.16  
*Isa.* 44.17. *Kisse* them, *Hos.* 13.  
2.2 *King.* 19.8. set vp *Can-  
dles* before them, *Baruch* 6.19  
Make *vowes* to them, *Baruch*  
6.35. and goe on *Pilgrimage*,  
to some of them very farre,  
*Ier.* 51.44. expecting some *mi-  
raculous cure* from the Image,  
*Baruch* 6.41. In entring into  
their Temples they sprinklid  
them



themselues with water, Altars they had of stone, *Isa. 65.*

Altars.

3. they vsed vaine repetitions in their prayers, *Matth. 6. 7.*

See numbers of prayers.

They measured their Religion and goodnes thereof by plenty, *Ier. 44. 7.*

They had their sacrificing Priests, *Acts 14. 13.*

Sacrificing Priests, Shauen.

and they were shauen Priests, *Baruch 6. 31, 32.*

Sometimes they were of the basest of the people, *1 Kin. 12. 31.*

who soeuer would, might for money or for money worth, make

himselfe a Priest, *1 King. 12. 31. 2 Chron. 13. 9.*

And some serued for base wages, *Indg. 17.*

Priests Concupines.

They had their Concubines, *Baruch 6. 11. Hos. 4. 14.*

Some of them would weare haire clothes and torment

Wearing of haire cloth.

themselues, *1 King. 18. 26, 28. Zach. 13. 4.* and of a Deuotion in a Will-worship macerate

Will-worship.

*Taught for  
hire,*

*Variety of  
Musicke  
Holidayes.*

*Nunnes  
or holy  
women.*

*Seuerall  
protectors  
for coun-  
tries.*

*Swore by  
them.*

their bodies , punishing and not sparing their bodies, *Col.* 2.23. Their Teachers taught for hire, *Mich.* 3.11.2 *Pet.* 2.13.15. *Ren.* 3. *Tit.* 1.11. For gifts, they would promise life & peace, *Ezech.* 13.22. *Ier.* 23.14.17. In their seruice they had variety of Musicke, *Dan.* 3. Their set holidayes, *Exod.* 32. 2 *Kings* 13. They had their holy women attending the Idol seruice, *Ezek.* 8.14. working for them, 13.18. 2 *Kin.* 23.7. and prophecying lyces, *Ezek.* 13.22. and were great worshippers of the Queene of heauen, *Ier.* 7.18. & 44.19. They had also their seuerall gods for their seuerall Countries, as Papiſts haue their Saints, 2 *King.* 17.29. & 18.34. They would pray to these & swear by them, *Iere.*

5.7. & 12. 16. Gen. 31. 53. 1 Kin.  
19. 2. 2 King 17. 35. Zeph. 1. 5.  
Some in Israel which fell to  
Heathenish Idolatry were  
like church Papists; for they  
would worship idols, and yet  
go to Gods house and heare  
his Prophets, *Ierem. 7. 8, 10.*  
2 King. 17. 14. *Ezek. 14. 3. 7. &*  
20. 1. 31. and 23. 29. When  
Idolatry was cast out of the  
Church (as we haue done the  
Idolatry of Rome) the Idola-  
ters would condemne it as an  
ill act in them, and speake a-  
gainst the seruing of God  
aright, as Papists doe against  
vs, 2 King 18. 22. They wor-  
shipped towards the East,  
*Eze. 8. 16.* They were very su-  
perstitious, *Act. 19.* They liued  
in very grosse ignorance of  
the truth, & in liberty of sin-  
ning, *Isa. 44. 18, 19. & 45. 20.*

M 5

Eph.

Some like  
to our  
Church  
Papists.

They did  
speake a-  
gainst ser-  
uing of God  
after his  
Word.

Worshipped  
God to the  
East.

Supersti-  
tious.  
Ignorant.

How they  
spent their  
holý dayes.

Reuelings:

Stewes.

Coniurers.

Exod. 7. 11

Isa. 9. 13.

Leuit.

19. 37.

Ier 27. 9.

Dan. 1. 4.

Deut. 18.

10. & 11

14.

Isa. 62.

Dan. 1. 2.

Isa. 47. 13

Act 19. 17

& 19. 19.

Eph. 4. 18, 19. *Wisd.* 14. 15, 16, 17. They worshiped they knew not what, *Iohn* 4. 22. Their *Festivals* after their Idol service they spent in eating, drinking, singing, dancing, *Exod.* 32. 6. 18. 19. They had their reuelings and meetings full of excesse & riot, *1. Pet.* 4. 3. And would wonder at, and speake ill of such as would not be like them. They had *Brothel houses*, *Ezek.* 16. 24. 2. *King.* 23. 7. 1. *King.* 15. 12, 13. & 14. 24. & 22. 26. They had amongst them *Coniurers*, *Wizards*, *Charmers*, *Observers*, of times, *Southsayers*, *Astrologers*, *Stargazers*, and such like. To these the people resorted and consulted with, 2 *King.* 21. 6. 1 *Samuel* 5. 2. 1 *Chron.* 10. 13. *Hest.* 3. 7. & 9. 24. *Dent.* 18. 14. *Isa.* 19. 3. & 47 12.

12. 13. *Hof.* 4. 12. *Ezek.* 21. 21.  
*Ier.* 8. 17. *Act.* 8. 10. they sacri-  
 ficed to Nets, and burnt in-  
 cense to Dragges, *Hab.* 1. 16.  
 They beleueed that some of  
 their *Images* were approoued  
 of their great God from hea-  
 uen, *Act.* 15. 35. they were cru-  
 ell and bloudily minded a-  
 gainst all that were against  
 their Idolatry, *Hof.* 10. 14. &  
 13. 16. 2 *Kin.* 21. 15, 16. *Iudg.*  
 6. 30. 2 *Chron.* 24. 18. 21. The  
 Idolaters in Israel and Iudah  
 brought in the Heathen, as  
 Gods plague vpon them, to  
 punish them for their Idola-  
 try, 2 *Chro.* 24. 23. & 21. 16, 17  
 & 33. 11. & 30. 6. 10. 17. *Kin.*  
 17, 18. as the Papists haue  
 brought the *Turkes* vpon the  
 Christian world by their  
 Imagerie and Idolatry, *Rev.* 9  
 They were stupid and with-

They were  
 bloudily  
 minded.

Papistris  
 the cause of  
 Turkes pre-  
 uiling.

our

*Settish in  
their Idola-  
try and ob-  
stinate.*

out vnderstanding in their Idol-making, and in setting them vp to worship them. *Isa.* 44. 14, 20. and so continued therein obstinate as the Papists doe. And thus haue I shewed what I can say (my Lord) touching the Heathenish Idolaters and their practices.

Your evidence is so cleere (Sir *Christianity*) as hereby all may see how Pagan-like Papists be in their imagerie, Priests and Temples. Is there any further evidence?

*Master At-  
turney Ge-  
nerall, his  
evidence  
against Pa-  
pistrie.  
Papists are  
guilty of  
Treason.*

Then stands vp *M. Attourney Generall*: and did prooue him to be guiltie of high Treason both against the person and the lawes of his Soueraigne. My Lord (saith he) this fellow vnder pretence of Religion (for all must be couered with his

his shadow) hath ſet vp another ſpirituall *Head* over the Church, beſides Chriſt (euen Antichriſt his greateſt enemy) as is ſufficiently proued. He hath ſet vp alſo *Mediators of interceſſion* beſides Chriſt: alſo in his rebellious pride of heart he hath exalted *mans Merit*, and made him a party Sauour of himſelfe, by ſatisfactory puniſhments either here or in their feigned Purgatorie. Thus is he a Rebelle and an Abettor of Rebels againſt Chriſt.

Againe, the Law of Chriſt (the holy Scriptures) he hath notoriously corrupted and abuſed many wayes. 1. He maketh it *no perfect rule*. 2. He teacheth blaſphemouſly that the *Originall* is corrupt, and ſo ſhaketh the faith of all ſuch as reſt

*They haue another Head.*

*Another Mediator.*

*How Pa-piſts doe blaſphemouſly abuſe the Scripture*  
11. wayes.

1.

2.



- rest on the Scriptures. 3. He hath added to them mans writings called *Apocrypha*, to makethem *Canonicall*. 4. He hath feigned a *Traditionall word* and equalleth the same with the Scriptures. 5. He debarred for a long time the *translating* of Gods word into a knownetongue, to keepe the people from the vnderſtāding thereof. 6. Being enforced at length to translate it, he hath of purpose done it *corruptly*, and with many *uncouth* and *obscure* words, hath hid- den the truth still, to keep the people in blindness. 7. Yet this their so corrupt and obscure Translation is not admitted *indifferently to all*, but to some; and to these vnder license, for which they pay money. 8. These parties, though they

they may read the Scripture<sup>s</sup>  
yet muſt it be with the *Popes*  
*Spectacles*, and may not ſee far-  
ther then the falſe Teacher  
pleaſeth, nor conceiue other-  
wiſe of the ſence then he ſug-  
geſteth, though the Text be  
neuer ſo cleare of it ſelfe.

9. They blaſphemouſly pub-  
liſh, that the Scriptures are a  
*Noſe of waxe*, a *dead Letter*,  
*ſowterly Inke*, *dumbe Iudges*,  
& a *blacke Goſpel*, *inkie Diuini-  
tie*, and may haue one ſenſe  
one time, and another at ano-  
ther time, according to the  
Churches ſtate & condition.

10. They ſet vp a *corrupt Latin*  
*Translation*, for as authenti-  
call as the Originalls in the  
Hebrew & the Greek. 11. And  
laſtly, they brought into the  
Church in ſtead of the holy  
Bible a *Booke of Lyes* to bee  
read.

9.

*Causanus in  
his Epiſt.  
Log. Boke.*

10.

11.

read. Thus is the wicked wretch guiltie of High Treason againſt our Soueraigne.

*Counterſeiſ  
Sacraments*

Besides that, he hath counterſeited his Maieſties broad Seale, inuventing *New Sacraments*, neuer of Christs institution, & hath conspired and plotted the death of an innumerable multitude of his Maieſties Subiects in a most cruell and bloudie manner, my Lord, he is no way longer to be endured: for we shall neuer be at peace as long as he may haue liberty to liue, for he is a ranke Traitor to our King and State, an vnderminer of Religion, and the true Church of Christ, & an enemy to our peace and welliare in the Common-Wealth.

*Papistry  
not to be  
tollerated*

*Gentlemen* (saith the Iudge) you of the Iurie haue heard  
Master

Maſter *Attorneys* witneſs, alſo what both Maſter *Verity*, and Sir *Chriſtianity* haue ſpoken againſt him: now that you haue heard the euident ſo fully, what ſay you touching the priſoner, is he guiltie or no?

Then the Fore-man, in the name of all the reſt, anſwereth Guilty my Lord.

Wherupon the Iudge turneth to the Priſoner, and ſaith; *Papiſtry*, thou heareſt what grievous iniquities, foule and filthy abominations, murders and maſſacres haue beene layed to thy charge; thou haſt heard the *Verdict* of theſe ſo learned and well approoued Gentlemen, choſen without all partiality to go vpon thee. And they in their iudgement, vpon their conſciences, haue found

*Papistrics  
appeale.*

found thee guilty. What canst thou say for thy selfe, that sentence of death should not be pronounced against thee?

My Lord, the *Jury* assuredly is corrupted by some meanes or other, else would they neuer haue found me guiltie: for our learned men haue cited many of these in my behalfe, and therefore I appeale from them to a *Generall Council*, for the *triall* of their honestie in this *Verdict*.

Vpon this lewd surmise and brazen-faced accusation, all the *Jurie* fell a murmuring, being much grieued to bee taxed of faithlesnes and per-iurie. The worshipfull gentlemen the *Iustices* and Master *Sheriffe* began to speake in their behalfe, but the *Iudge* standing vp, staid them and made

made answer for them.

*Papistris* to be brieſe with thee, thou art shameleſſly impudent to accuſe theſe worthy gentlemen: for iuſtly proceeding according to the cleere Euidence to thy face. For thy learned men, they haue only cited the names of ſome of theſe, but without their knowledge or conſent. Yea, many teſtimonies they bring vnder their names, which indeed are prooued to be counterſeits, abuſing their vnaduised *Readers* in their vniuſt defence of thee. As for thy *appeale* to a *Generall Council*, is but to ſet a good face vpon an ill cauſe; for thou knoweſt that wee haue long deſired a *Free Generall Council*, but not a gathering together like the lewd *Conuenticle* of *Trent*.

The answer  
to *papistris*  
*appeale*.

But

But art thou not aſhamed to conceit the bringing of theſe mens Verdict to the triall? We muſt by them be tried, & not they by vs. By what canſt thou try the *Principles of Religion*? wilt thou deny them? muſt *Fathers, Councils, Scriptures* and all be brought vnder our iudgments? Thou haddeſt no cauſe to taxe the Iury, if any had bin in fault, it ſhould haue bin the witneſſes: but canſt thou taxe *Verity* of lying, or *Chriſtianity* of falſhood? As for M. *Attorney*, his ſpeech is no more then your owne words, writings and practice do teſtifie.

Heare therefore thy Sentence, juſtly deſerued before God and men.

*A picture  
of Papiſtry.*

*Papiſtry*, thou haſt bin indicted by the name of *Papiſtry*, of  
all



all these former treasons, rebellions, conspiracies, gunpowder plots, murders, massacres, falshood, heresies, Iudaisme & Paganisme, and of that thy detestable Idolatry, and for the same, hast bin arraigned, thou hast pleaded not guilty, hast put thy selfe vpon the trial, & being found guilty, hauing no more to say for thy selfe, this is the Law.

That thou the *Master of Iniquity*, with the old *Serpent*, called the *diuell*, or *Sathan*, thy father, with thy lewd mother that great *whore*, drunke with the blood of the Martyrs of Iesus, which sitteth vpon a scarlet coloured beast, as also with that false prophet *the son of perdition*, thy guide and gouernour shall bee cast aliue where the Dragon is, into the

*Lake*

*Papistris  
condemned  
to the pit of  
hell.*

*2 The. 2. 7  
Reu. 12. 9.  
& 17. 3. 9.  
& 20. 4. &  
19. 20.*

Reu. 14.  
10, 11.

*Lake of fire*, burning with  
brimstone, there to be tor-  
mented with all the marked  
ones in the presence of the  
holy Angels, and in the pre-  
sence of the Lambe, without  
rest day and night, the smoke  
of which torment shall a-  
scend vp for euer and for  
euer, without mercie or hope  
of redemption.

*The Court  
breaketh vp*

After this sentence, there  
is made an *O yes*, and so the  
*Court* breaketh vp, the *Iudge*  
ariserh, the *Iustices* and *Gentle-*  
*men* attended him, the *She-*  
*riffe* with the *Vnder-She-*  
*riffe* and his seruants goe be-  
fore with the sounding of a  
Trumpet, and so do conduct  
him to his *lodging*, and there  
doe leaue him with rest and  
peace.

*Laud Deo.*



THE  
Contents of this little  
Booke for spirituall vſe  
besides the litterall de-  
light in the Allegoric.  
In the first Part.

1.  That which is  
most hurtfull to  
man is sinne set  
out under the  
name of a noto-  
rious Malefactor, page 3. to 9.

2. That God hath giuen to such  
as hee is, beauenly graces to  
watch ouer their waies, and to  
finde out their sinnes, set out by  
Watchmen, p. 9. to 12.

3. That God hath giuen vs  
helpes in his holy word to finde  
out and to know sin to be sin, set  
out

The Contents.

out under the name of an Hue  
and Crie, p. 12. 17.

4. That some people are so wickedly bent to sinne, that to hide their owne sinfull courses, they become deadly Enemies to most excellent vertues: set out under the names of Master Outside, Master Worldlywise, and the rest, pag. 17. to 23.

5. That sinne escapeth often under the name and cloake, or habit of vertue; set out under the shifts, which theenes use to make, to escape their pursuers, page 23. to 25.

6. That sin hath many to fauour it, and who chiefly they be: set out under severall names, pag. 25. to 33.

7. That yet for all these shifts & these fauourites, a godly man will in obedience to Gods Commandement search it out: set  
forth

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foorth under the Constables  
Warrant from the Lord chiefe  
Iustice. p.33.

8. That to search out sin is re-  
quired understanding, set out  
by an Officer, which hath au-  
thority to search. p.34.

9. That not euery understan-  
ding, but the understanding il-  
luminate by grace, is that which  
can finde out sin: set out by the  
Deputy Constable, the Ty-  
thingman, the petty Cōstable  
& chief Cōstable. p.34. to 40.

10. That where such under-  
standing is, there is a gracious  
reformation; set out by the  
chiefe Constables family. p.  
41. to 44.

11. That this understanding,  
to apprehend sin, needeth other  
graces to assist it in his spiritu-  
all search, set out by the name of  
the Constables men seruants

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his Neighbour, & his Neighbours children, p. 44. to 47.

12. That truly and uprightly to proceed in search of our sins, wee must before hand remooue selfe-love & selfe-conceit: set out by two busie companions, p. 47, 48, 49.

13. That the place in the foule where principally sin is to bee searched out is the heart; set out by a Common Inne. page 49. to 51.

14. That the five sences are so many inlets for sinne into the heart, and what kinds of sins enter in at every severall sence, set out by the Inn-dores. p. 51. to 54.

15. That sins possesse not the heart forthwith from the sence, but in a naturall order, and by degrees, set out by the Hall, Parlor, Chamber, and Dining roomc. p. 54.

16. That

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16. That the passions of the heart are many, and what is their force and effect, set out under Mistris Hearts Maids. p.5. to 59.

17. That the will of man is miserably mislead, and made as a very slave to the deceit of the heart, and passions thereof, set out by the name of Will her man. p.59, 60. 61.

18. That sins once entertained into the heart, doe there finde matter of nourishment, there to abide and rest, set out by an Hostesse entertaining plentifully her guests, from a Table well furnished, diligent attendance, lodging, roomes and beds, pag. 69. to 71.

19. That ill ordered affections, and ouerswaying passions are accompanied with many evils; set out by Guests lodged in severall



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all beds, page 66. to 71.

20. That when the heart doth nourish up sinnes, there the sinners live securely without repentance, through hardnesse of heart; set out by lodging in a bed securely after full dyet, p. 71.

21. That where the understanding is sanctified, there the heart is stricke with Gods feare to shake off security: set out by the Constable attaching a Felon. p. 71. 72.

22. That upon this feare of God, a well informed iudgement will fall to a true and serious examination of all a mans wayes, whereby godly sorrow is wrought to follow sin unto the death: set out by a Iustice of Peace, his office, his examining a Felon, binding some over to prosecute against him, and sending him

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to prison, p. 27. to 82.

23. That a regenerate man, borne anew, getteth at length masterie ouer his owne heart, and bringeth his body into subiection, set out by Master Newman the Gaoler. p. 82.

24. That the newman is renewed in knowledge, holinesse, and righteousnesse, by the heavenly power whereof he is kept and preserued from all the euils of sin and wickednesse against either God or his neighbour: set out by the three vnder Gaolers. p. 82. to 86.

25. That a godly man vseth all holy meanes to curbe sin, and to keepe in corruptions of nature, that they breake not forth to the disgrace of Religion set out by fettering of prisoners, and carefully looking to the Prison house, p. 86. to 91.

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### In the second part.

1. That there ought to bee a time of triall, and a iust condemning of sin in our selues: set out by an Assises. page 93.

2. That God hath set in every man a conscience to iudge of his own wayes without all partiality: set out by the Iudge of Assises, p. 94. to 98.

3. That Conscience must bee well informed of all the particulars whereof it is to iudge, else it will not, nor cannot iudge aright: set out by the Iustices and others sitting in Cōmission with a Iudge, p. 98. to 102.

4. That the holy Scriptures are the onely rule to proceed by against sin: set out by a Grand Iury, p. 102. to 107.

5. That he which would proceed

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ceed strictly against all and euery sin, is a man to be qualified with many vertues, set out by a Petty Iurie, p. 107. to 113.

6. That as vices be, so vicious persons are opposite to vertues, and vertuous men set out by the Prisoners challenging the Iury, p. 113. to 117.

7. That there are a generation of men setting themselves wholly for the world, which are neither true louers of vertue, nor haters of vice, but so as either may be vsfull for themselves: set out vnder a full Iury of indifferent Gentlemen. p. 117. to 118.

8. That there is in euery one an inbred corruption foule and euill set out vnder the name of Old-man, p. 119. to 125.

9. That the Heart is desperately wicked, most deceitfull and

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vaine; set out by the name of  
Mistris Heart arraigned and  
condemned. pag. 125. to 139.

10. That the will of man is most  
rebellionly bent, against all due  
subiection: set out by Wilfull  
Will arraigned. p. 139. to 160.

11. That Couetousnes is a most  
curfed sin, the root of all euill ene-  
ry where; set out by all the wit-  
nesses produced against it. p. 261.  
to 265.

12. That Couetousnes is a de-  
ceitfull sin, hauing many preten-  
ces subtilly to couer it selfe; set  
out by the answers thereof at the  
arraignment. p. 165. to 202.

13. That Couetousnes is not  
honest thrift, as is cleere by  
prooffe and the euident signes of  
Couetousnes set out by witnesses;  
Master Prooffe and Master  
Signes. p. 202. to 228.

14. That Papistrie is Idola-  
trie

would attaine to that, which  
in so penning it, I aimed at. I  
knew the natures of men in  
the world: I perswaded my  
selfe that the allegorie would  
draw many to reade, which  
might bee as a baite to catch  
them, perhaps, at vnawares,  
and to mooue them to fall in-  
to a meditation at the length  
of the spirituall vse thereof:  
which I well hoped that o-  
thers more religiously bent,  
would at the first discern  
and make benefit of.

If two or three passages car-  
ry not that grauity in shew;  
as some perhaps; could wish  
they did: Let these consider  
there in those places the en-  
forced nature of the allegory.  
Then how that else where in  
all the rest of the booke the  
carriage of the matter is very  
farre

farre from the nature of so  
odious and so base a compa-  
rison, if it be in the hand of a  
piously affected and wel min-  
ded reader. Lastly, that euen  
those few passages are sharpe  
reprooves; and are no more  
an occasion to guiltie parties,  
with the conceits thereof to  
make themselues merry, then  
the great Prophet *Eliab* his  
mocking (in a matter none  
more weightie) was to the  
Priests of *Baal*, when yet, per-  
haps, some of the wiser sort,  
abhorring *Baal* might smile  
secretly thereat.

There is a kind of smiling,  
and ioyfull laughter, for any  
thing I know, which may  
stand with sober grauity, and  
with the best mans piety, iust-  
ly occasioned from the right  
apprehension of things, else  
had



had not *Abraham* fallen into it, nor holy *Iob*, nor the righteous in seeing (which is strange) matter of feare. Well, I haue clothed this booke as it is: It may be some humor tooke me, as once it did old *Iacob*, who apparelled *Ioseph* differently from all the rest of his brethren in a party-coloured coat. It may also be that I tooke (as *Iacob* did in his *Ioseph*) more delight in this lad then in twenty other of his brethren borne before him, or in a younger *Beniamin* brought forth soone after him.

When I thus did apparell him, I intended to send him forth to his brethren, hoping hereby to procure him the more acceptance, where he happily should come: and

171  
Iob  
Psal

my

my expectation hath faile  
led, deceiued altogether I  
am not, as was *Iacob* in sen-  
ding his *Ioseph* among his  
enuious brethren. For not  
onely hundreds, but some  
thousands haue welcomed  
him to their houses. They say  
they like his countenance, his  
habit and manner of speaking  
well enough, though other  
too nice bee not so well plea-  
sed therewith.

But who can please all? or  
how can any one so write or  
speake, as to content euery  
man? If any mistake me and  
abuse him in their too carnall  
apprehension, without the  
truly intended spirituall vse,  
let them blame themselues,  
and neither me nor him: for  
the fault is their owne, which  
I wish them to amend.

You

You that like him, I pray  
you still accept of him, for  
whose sake to further your  
spirituall meditation, I have  
sent him out with these *Con-  
tents*, and more marginall  
notes.

His habite is no whit alte-  
red which he is constrained  
by me to weare, not only on  
working daies, but euen vpon  
holy dayes and Sundaies too,  
if he go abroad. A fitter gar-  
ment I haue not now for him;  
and if I should send out the  
poore Lad naked, I know it  
would not please you.

This his coar, though not  
altered in the fashion, yet is it  
made somewhat longer. For  
though from his first birth in-  
to the world it bee neere a  
yeare, yet he is growne a lit-  
tle bigger, but I thinke him

to be come to his full stature:  
so he will be, but as a little  
pigmie to be carried abroad  
in any mans pocket.

I pray you now this ninth  
time accept him, and vse him,  
as I haue intended him for  
you, and you shall reape the  
fruite though I forbid you  
not to be Christianly merry  
with him. So fare you well in  
all friendly well-wishes.

R. B.

May 28. 1627.

FINIS.

